

# VARNĀŚRAMA MANIFESTO FOR SOCIAL SANITY



HARIKESA SWAMI VIŚNUPADA

# Varṇāśrama Manifesto for Social Sanity

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by HARIKEŚA SWAMI VIṢṆUPĀDA



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*To my spiritual master  
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda  
the real father of the modern varṇāśrama system*



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## Preface

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The increasing social chaos, economic decay and military confrontation throughout the world should not receive the full measure of our resentment and scorn. We all desire that our national and international environments yield as much happiness, comfort, and serenity as possible. Times of upheaval and testing, however, do have their value. An ancient Indian pundit once commented that a truly intelligent person should know how to extract nectar from a stock of poison, perceive a rare jewel amid a pile of garbage, and acquire wisdom from a low-class but qualified teacher. At first glance, perilous epochs in history seem to offer participants nothing beyond hardship, suffering, and despair. But one should not fail to note that during adverse years, when the human grasp on reality shakes, the world's thinkers are sometimes moved to exert their intellects with a special profundity.

Whether man is heading in the right direction or completely off course is a question phrased earnestly in the sea of troubles, not on Easy Street. Hence, the present world climate of materialistic unrest and failure holds great import for sage thinkers. Now the impetus is generously available for intense re-evaluation of the foundation and structure of human society. Distressing circumstances mercifully press us to take a more careful look at ourselves and our civilization. Thus, humanity may inch closer to clues of lasting social prosperity and peace.

After ten years of rigorous thought, supplemented with extensive travels on each continent, the author decided—hesitantly, he admits—that at last he was ready to write this book and that human society might be ready to receive it. The *Varṇāśrama Manifesto for Social Sanity* presents sociological, political, and economic perspectives and information never before considered by modern man. Its unique proposals derive from a reservoir of knowledge most learned persons have yet to tap. I hope troubled mankind will take advantage.

Jay A. Matsya  
Editor

*Part I*

The Need for a Varṇāśrama Society

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## Chapter 1

# Man, the Misfit Species

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Everyone understands the need for social organization. Whether primitive aborigine in the jungles or city dweller in the modern metropolises, the human being always exists in some form of social system—he cannot live alone. Artificially, a person may try to withdraw from the world, to live in seclusion, but eventually sex desire will force man and woman to seek each other out. Their combination will generate a family. That family will generate other families, and so the need for an organized society will have already begun. Obviously, human beings require coordination. As each individual daily endeavors to fulfill his life's objectives, he must always interact with other individuals. To prevent destructive friction whenever human paths cross and to reap the benefits of peaceful cooperation, some degree of social systemization always exists; anarchy is never a reality.

For the efficient fulfillment of people's needs, modern civilized societies have become immense mazes of intricate operations. Nevertheless, whether modern and complex or primitive and simple, the purpose of any society and its operations is the same. Society should serve the individual human being in his attempts for subsistence and happiness. A society may actually serve all its constituents, or contrivances may allow it to serve only a select few. Yet, the essential function of a social system is always the same—service. Society serves either all its members or at least some of them in their continuous efforts to maximize happiness and minimize distress, and the more efficiently and uniformly it performs this task, the greater its acclaim. In the best system, of course, everyone is satisfied.

Everywhere in the world, human beings have four basic requirements. We all must have food to eat, a place to sleep, opportunity for sexual intercourse, and an adequate means of defense. Modern societies expend much effort in the struggle to supply us this eating, sleeping, mating, and defending. Just to appease hungry appetites, they create and maintain an enormous web of social activities, impossible to describe completely. Farms,

food-processing plants, and stores must be built, necessitating a construction industry. Vehicles are needed to move the food, necessitating a transportation industry. Government agencies are required to supervise every minute activity, and banks and a currency are needed for financial transactions. Even the knives, forks, dishes, pots, and pans for cooking and eating the food are the result of a massive, coordinated effort. The vital necessity of sleeping demands similar immense social arrangements. To sleep one requires a house, either a single-family dwelling or a high-rise apartment. Besides the construction industry to build the house, one needs the furniture industry to furnish the house. And what good is a home without the public services of gas, electricity, water, and sewage removal?

Society requires a great input of physical and mental energy to meet the demands of eating and sleeping. Naturally, none of its members will enthusiastically supply this labor unless some pleasure is available. One must work very hard to purchase food and maintain a home—this toil cannot be repayed simply by a salary. Sexual intercourse, the third human necessity, is not only a physical demand but also life's prime delight. In fact, our lust to enjoy sex is so powerful that we may very well be laboring to maintain all the operations of society only to have suitable arrangements for sex. In addition to nice foodstuffs and a comfortable home, one requires an excellent recreation and entertainment system, to amplify and variegate the basic pleasure of male-female combination. Sports arenas, resort areas, cinemas, nightclubs, restaurants—a society must supply all these things so that man and woman may have an ever fresh and stimulating environment to enjoy in. People must constantly be on guard, however, against any attempts to thwart the satisfaction of their desires. Therefore, to protect society's vast collage of eating, sleeping, and mating arrangements, a defense system is mandatory. The military protects society from foreign attacks, the police protect society from internal dangers, and hospitals and doctors protect the bodies of society's members, so that they can continue pursuing happiness unimpeded.

The primal necessities of eating, sleeping, mating, and defending are not the concerns of the human species solely. The animal species also shares these needs. Hence, man has been described as a social animal—an animal who has arranged a society to fulfill the four basic needs in a more polished way. The bird will make his home high in a tree; man will make his home high in a skyscraper. Man will wage war from inside tanks; the rhinoceros will use its own

armor. Although the technology and degree of sophistication are different, the basic activities are the same. The label "social animal" is not very complimentary, for despite its wearing fancy clothes, an animal is still an animal. Thus, for the benefit of the superior human species, we should strive to shed light on the real virtues that distinguish man from lower forms of life.

Unlike the animals, man is not bound by his bodily circumstances. The animal's "standard of living" at birth is its standard until death—it cannot improve the quality of its life. Comprehending nothing more than hunger and thirst, lower animals have no acquired knowledge or vision. Thoroughly ignorant, exhibiting no dependence on any formalities or ethical considerations, they discern desirable objects only by smell, and in this way they understand what is favorable and unfavorable. Their brain functions only for eating, sleeping, mating, and defending. Granted, one may find numerous examples of this behavior in the human species, but generally the human being has the unique gift of advanced rationality and intelligence. He can ponder philosophical ideals and initiate actions based on these ideals, whereas the lower animal can react only to the inputs of its gross senses. The human being, with logic and reason, can formulate intellectual conclusions that will enable him to enact a change in his life.

Beyond the common activities of eating, sleeping, mating, and defending, man excels the animals with reason. But exactly what is man doing with his advantage of reason? This is the crucial question. If the human being is using his rationality only to devise superior technological and governmental arrangements for achieving the four corporal necessities, then his advantage over the animals is wasted, because the animals obtain the same primitive needs automatically, by the grace of nature. Despite all the deeply contemplated intellectual contributions of great sociologists, political scientists, and economists, human society cannot compete, for example, with the precise organization of the ant's social affairs. Innumerable ants can work in complete harmony for the good of the whole ant society. As soon as the "scout ant" locates food, within minutes the society is mobilized, and a long line forms to transport the food home. Every individual of the ant society has food to eat and its other necessities fulfilled—no strikes, revolutions, or other social disturbances mar the ant's perfect utilitarian society.

If by exercise of superior rational abilities, man concludes that the

goal of life is to enjoy the material body, then he will create a society dedicated solely to the body and its sensual demands. Preoccupied with pandering to the senses, namely the eyes, ears, nose, tongue, and skin, as well as organs such as the belly and genitals, man craves to spend all his time seeing, hearing, smelling, tasting, and touching. His targets are the sense objects: form, sound, aroma, flavor, and touch. Pick any common pleasurable activity and note how the human behaves. For instance, at the cinema the eye is seeing the images on the screen. The ear is hearing the soundtrack, and the tongue is eating popcorn or smoking. One arm is putting popcorn in the mouth or holding a cigarette, and the other is around our companion. Meanwhile, the mind is absorbed in the movie's plot. These activities are not exemplary of man's superior brain. If man functions only in the sensual existence of bodily gratification, then he is no better than an animal. Human beings have written millions of books and created thousands of artistic masterpieces, stretching their brains to the utmost through complex intellectual gymnastics. But despite all our pompous efforts we have not mastered the successful social arrangements of the ants, bees, and other animals that attain better results naturally, without grandiose endeavors. Unfortunately, our human milestones are frustration, dissatisfaction, and anxiety, which culminate in arguments, violence, disturbed social systems, and ultimately international war. Man the so-called rational and social animal is actually man the neurotic animal, because his rationality is completely misapplied, and his societies are distressed and crumbling.

# The False Foundation of Modern Society

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Society, comprised of men with desires and needs, must try to satisfy its members' desires and needs. But exactly what is the prime constitutive principle, what is the vital essence of the creature society struggles to satisfy? Removing the heavy shroud of sociological generalization, let us single out one man, one fundamental building block of society, and analytically examine who that entity is. Who am I? I am a living person; however, exactly what this means puzzles not only me but everyone.

When my father's sperm and my mother's egg successfully unite, I make my debut. Immediately my tiny embryo begins to grow, and gradually arms, legs, a head, and other physical features appear. After about seven months in the womb, my consciousness manifests, and I awaken to find myself in a horrible situation—back arched like a bow, arms and legs drawn tightly against my chest, my immovable body stuffed tightly within a baglike womb. Fortunately, after only a few months of consciously experiencing this hell, my mother's contractions force me out. Squeezed out of a hole too small for my head, my brain severely constricted, I am born in complete shock, forgetting all prenatal experiences. Now I am in the hands of my parents and relatives. Throughout my infancy they repeatedly tell me how cute and adorable I am. Always enthusiastically remarking on how nicely my body is growing, they marvel at my increasing ability to react to new situations. Sometimes my fumbling activities cause loving and compassionate laughter, and other times, rounds of applause. When I act in a manner beneficial to my physical development, I am rewarded, for my parents always desire my best self-interest. When I in any way slight my physical well-being, they chastise me, to protect my self-interest. This training of reward and punishment helps tailor me to the proper social standard: the bodily concept of



life. My parents know that I am nothing more than the material body, and they affectionately impart this truth to me.

From the earliest days of life, the media shape and mold everyone's mentality. As soon as we can hold our head up, we watch television, and even if the words are too difficult to understand, we submissively imbibe television's artificial world of sweet material success. Our understanding of material life thickens scholastically as we advance through lower and higher educational institutions. The classes and books, supplemented by newspapers and magazines, all reinforce the material concept of life. During college years, we may try to "broaden our experiences" and "variegate our outlook," but this brief fling with experimentation, which promptly ends at the job-placement officer's door, never penetrates beyond avant-garde extremes of the same material conception of life. As our life matures, if we happen to possess above-average physical strength, intellect, or beauty and can utilize these commodities to acquire a well-diversified array of material comforts, society recognizes us as wonderful and superior. Beautiful movie stars, powerful sports heroes, talented musicians and entertainers, shrewd politicians and businessmen, and clever scientists and technologists are all admired for their ability to carve out for themselves enjoyable stations in life, and they are also revered when their physical and mental assets increase the material enjoyment of others.

From the moment we are born until the moment we die, we are trained to accept the needs of the body as primary and society's certified methods for satisfying these needs as our life's directives. An entire lifetime may pass before one serious thought about any other mode of activity or goal in life crosses the mind. We successfully complete the course of social brainwashing before we are independently able to examine what is our identity. Am I this material body, or perhaps something else? Since both our individual behavior and our collective efforts to arrange our social milieu depend on our self-conception—as I conceive of myself, I will act—our life's possibilities are completely restricted. Because society, by neglecting to mention anything other than the material concept of life, has deeply entombed us in darkest ignorance, we never wonder if there is anything more to our identity than the material body. After twenty or twenty-five years of programming, you and I dutifully take our place besides the multitudes of other thoroughly trained persons, and thus the number of people

engaged in a philosophical quest for self-realization beyond the material body continues to remain very small.

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Approximately four billion people populate this world, and each person is different. Anyone can understand that no two material bodies are exactly alike and that the physical dissimilarities among human beings are unlimited. Moreover, it is obvious that one person does not directly experience the pains and pleasures of another, what to speak of the thoughts. Although I may know to a very limited degree what is happening within my body, the occurrences within others' bodies are completely "foreign" to me. And because another person and I cannot occupy the same place at the same time, we each perceive and experience the external world differently. Every human being is an individual, biologically and psychologically distinct and separate from others.

Although no two persons are biologically or psychologically alike, there is one basic similarity among all human beings: we are all alive. Of course, a contemplative person may take this point one step further and begin to glimpse the oneness of all creatures despite their alien forms and habits, but anyone at least should be able to see this common characteristic in the human species. We are alive, and this similarity draws human beings close together. During the funeral ceremonies for a dead relative, one can clearly understand this unifying factor. A comparison between the departed relative and us reveals the grievous nonconformity: he is decidedly dead and we are definitely alive. We can observe that the strongest unifying bond among human beings is simply the common state of being alive. But how do we actually differentiate between who possesses life and who should be in the casket? Consciousness is the criterion. Living persons are conscious, and dead persons are unconscious, finished. Consciousness within the body gives the ability to hear, smell, taste, touch, and talk. All awareness of ourselves and the external environment stems from the possession of consciousness.

That consciousness is the common symptom of life is easily observable, at least in regard to the human species. Nevertheless, because of its subtlety, consciousness is a reality extremely difficult to thoroughly understand. Modern scientific advances in understanding the human body have not yielded any breakthroughs in understanding consciousness. Though scientists

may be able to analytically isolate all the chemicals composing the body, and though they say that the total monetary worth of these chemicals is no more than six dollars, still knowledge of consciousness completely eludes the scientists and their investigations.

Whether in coma, trance, wakefulness, or dream, we always possess consciousness. Even during so-called “unconsciousness,” we are always conscious. “Losing consciousness” simply means that mental and physical awareness are shutting off so that the body can revitalize itself. If there is no consciousness in a state of deep sleep, then how does a person finally awaken when some external stimulus rouses him? Sometimes, if we are in an unbearably painful situation, like the womb for example, a loss of mental and physical awareness occurs as a natural process, to insulate us from extreme misery. Deep sleep, dreaming, and wakefulness are merely different operational stages of consciousness. Furthermore, not only is consciousness impossible to lose but also it is not subject to alteration. Our perception and awareness of the external world can vary by altering the body, mind, and senses, but consciousness itself is always a constant. Consciousness, because of the medium of the body, carries different varieties of awareness, just as the air, because of the environment it flows through, carries different aromas. Sometimes the air smells of roses when flowing through a garden and sometimes of palatable food when flowing through a kitchen. But the air is always constant; only the various fragrances it carries change. In the same way that aromas are always distinct from the vehicle that carries them, alterations in awareness are always distinct from the perennial constant, consciousness.

Even a simple plant, without perceivable mind or intelligence, is conscious, although the level of that consciousness is extremely low. For example, when a plant or creeper is growing, it can “see” its way around obstacles—we have everyday experience of this. At the beginning of the twentieth century, Sir Jagadīśa Candra Bose in Calcutta performed experiments in which he put sensitive measuring devices on plants to scientifically demonstrate that plants exhibit the symptoms of consciousness. When a scissor was poised in a position to cut the plant, the measured reading of the plant’s energy level dramatically changed, showing that the plant reacted to the imminent danger. Obviously, plants have a conscious desire to maintain their existence. The animal slaughterhouse provides another clear but much more brutal example of consciousness in nonhuman forms. Just go to a slaughterhouse and hear the screams

of the cows about to die. The cows are well aware why they are waiting in line, and their pitiful cries cannot be ignored by any compassionate human. The cow, a conscious living being, desires to live. The more advanced the bodily form, the more the species is able to manifest the symptoms of consciousness. The consciousness of plants and other primitive life forms is difficult to detect with the naked eye; animal consciousness is more apparent; human consciousness is easily perceivable. Consciousness exists in all living entities to a greater or lesser degree.

By nature's arrangement, our bodies are always changing. Because of the ever-occurring actions and reactions of the body's innumerable cells, the body is different at every moment, manifesting sometimes as a child's body, sometimes as a youth's body, sometimes as an old man's body. Although there is no inalterable condition for the body, consciousness is always the same. As the body changes from infancy to maturity, the objects of awareness also change. In other words, a person's perceptions of his surrounding reality change as the senses of his body develop. This does not mean, however, that one's consciousness has changed. When I have a baby's body, my only understanding of the eating process is my mother's breast, but in time, as my small body develops, I become increasingly aware of the complicated world of eating: knife, fork, spoon, washing the dishes, cleaning the table, emptying the garbage, and so on. Soon my mother sees that my body is ready for further world-view expansion and she sends me on regular errands to the food store. Eventually, after many years, when my body fully matures, I must become a working member of society to provide food for a family of my own. Thus, because my body is changing, my awareness has gradually changed, from primitive breast-awareness at birth to the complex working-world awareness of a mature man. But my consciousness, the carrier of these different awarenesses, remains the same.

To properly understand the relationship between consciousness and the physical body, one must thoroughly understand the difference between the body and the possessor of the body. In the *Bhagavad-gītā*, ancient India's great Sanskrit classic, we will find the statement *kṣetra-kṣetrajñayor jñānaṁ*: "Only when one understands the difference between the body and the possessor of the body can one claim to have knowledge." My body is my possession. The various parts of the body, such as hands, arms, and legs, are possessions of their utilizer—me. Therefore I say it is my hand, my leg—they belong to me. I possess shirts and pants, and I

also possess the parts of the body that fill them. Certainly the possessor is different from that which is possessed; therefore I am different from the various parts of my body. Moreover, I am also different from my various emotions and qualities. Sometimes I am angry, sometimes sad. Sometimes I am full of youthful exuberance, sometimes the grim resignation of old age. But as always, I, the possessor, am different from my possessions.

People generally speak of the time after their death as “when I am dead and gone.” When someone else dies they lament, “Oh no, he’s dead, he’s gone!” But to where has the person gone? That same body of the beloved husband or wife is lying in bed, exactly as it did before death. The same arms and legs are there, the same shirt and pants or dress. Even the body’s chemical combination is still intact. But that dear friend and companion who spoke to you and heard you speak has now gone. The same beautiful body of your dear one is waiting, but now you are not attracted. Obviously something essential is missing. The practical example of the relationship between a car and its driver helps to illuminate this phenomenon. The car is a mechanical vehicle to take the driver here and there. Without the driver, the car is useless; it cannot drive itself. The car moves much faster than the driver and protects the driver from the cold and rain. Yet, no matter how wonderfully constructed the car is, with air conditioning, power windows, and reclining seats, unless the driver enters it and starts the motor, the car cannot travel or display its wonderful features. Similarly, this body is completely dependent on me, the driver of the body, because without me the body cannot move. Anyone can understand that the difference between a “dead car” and a “living car” is the driver, so what is the nature of the driver in the body, whose presence makes the difference between life and death?

The *Bhagavad-gītā* gives the answer to this enigma:

*dehino 'smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati*

“Although the body changes many times during a lifetime, from infancy to youth to adulthood to old age, the possessor of the body is eternal and unchanging.” The living entity is not the body but the eternal life-force within the body, the eternal spirit soul,



unborn, undying, unaffected by material circumstances. Just as we abandon old cars in the junkyard when they lose their usefulness, similarly the spirit soul abandons the body at the end of life, when the body can no longer fulfill desires for sense enjoyment. Within the heart of all living entities, regardless of the species, the same kind of individual soul is present. But the soul is so minute and subtle that even though it can power the huge body of a whale or an elephant, no material instruments can detect it; no material scientists can see it. Of course, we cannot see the wind or the mind, yet we understand these invisible things symptomatically, by indirect evidence. Indeed, sometimes when we wake up in the morning, the sun is covered by clouds or fog. Nevertheless, the light of the sun is always there, and thus we are convinced that it is daytime and the sun is present. Likewise, by observing the evidential symptoms of the soul's presence in the body, we can perceive the soul. As sunshine or light is proof of the invisible sun, consciousness is proof of the invisible soul. Since there is some consciousness in all bodies, whether animal or human, we can understand even from everyday experience that the soul is present in all bodies. When this soul is present, there is consciousness, but this consciousness ceases as soon as the soul departs. I, the living being, am conscious; this "I" that is conscious is the spirit soul. The eternal spirit soul animates the material body and is conscious of physical and mental changes.

The *Bhagavad-gītā* describes that the spirit soul enters into this material world and the material body to exploit the material elements for sense enjoyment. The living entity, the embodied spirit soul, uses the body as an instrument to satisfy his desires for sense gratification. But because of the very material body he is using to enjoy, the living entity forgets his spiritual identity. The material body covers his identity and his spiritual knowledge as well. Therefore, as long as the living entity is kept in ignorance of his real spiritual position, he will continue to absorb himself in gratifying his body, eating, sleeping, mating, and defending with great enthusiasm. The living entity encased in material ignorance will never understand the need to correct his embarrassing situation. Forgetting his real identity as a pure spirit soul, he surrenders to the temporary identity of a material body, which always changes. The *Bhagavad-gītā* informs us that in addition to our constant change of bodies during the same lifetime, we also change bodies at the time of death, and which body we will attain after death is a function of how we have acted before death. This process, popularly referred

to as reincarnation, is known in precise terms as the transmigration of the soul. As long as the living entity mistakenly desires and searches for material enjoyment, he will transmigrate from body to body, in different species of life. Therefore, any intelligent endeavor to understand who is the living entity and what is his real purpose in life must begin from a spiritual standpoint.

According to my understanding of who I am, I will create a suitable environment for myself. If I think I am an artist, for example, I will place myself within an art studio, complete with easel, paints, and brushes. If I think I am a scholar, I will surround myself with books and a desk. The same principle is true when we devise our social arrangement. If a person thinks that he is the material body, then that person will arrange all his circumstances around the pleasure of the material body and, never thinking that there is something beyond this material milieu, he will never inquire about the higher, spiritual values of life. By totally neglecting the spiritual requirements of the human being, a person sinks deeper and deeper into the animalistic realms of bodily consciousness.

Since the individual is the fundamental building block of society, without a proper understanding of him all attempts to organize and maintain society will be futile. Society will simply try to please the person's body. By not recognizing the spiritual basis of man, the entire social structure rests on a false premise. The social system is like a great house that should give shelter to all its citizens. But if one builds a great house upon a false foundation, what kind of shelter can it give? Sooner or later the building will collapse and kill the residents—this is our dangerous position. I am trying to materially satisfy myself, and as a member of society I am expecting, nay, demanding that society aid me in this endeavor. Yet despite so many ingeniously complex political and economic systems, with their awesome constitutions and erudite leaders, still I cannot obtain any personal satisfaction, and my frustration knows no bounds. This is the natural consequence of a society built on a false foundation. Any attempt to satisfy the self that is not based on correct knowledge of the self must fail, for how can we satisfy ourselves if we do not know who we are? Our efforts must always be in vain. Any endeavor to materially enjoy will always end in despair again and again because I am not material; hence how can I materially enjoy? And even if I become perversely fascinated by the mentally concocted pleasures that may arise from the mistaken endeavor, these phantasmagoric pleasures are extremely temporary and insubstantial. So-called material pleasure not only has a quick

beginning and end but also, because it is by nature illusory, it will never benefit us.

Therefore, to actually satisfy the citizens of the state, society must be fully aware of the spiritual reality and the material mirage. As long as this knowledge is missing, we will continue to suffer individual and collective torment in temporary, materialistic societies, and these fallacious social arrangements will always ultimately crumble in due course of time. Because the world is full of such misguided societies, havoc and distress rule every continent.

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The twentieth century means the scientific century. Nothing in memorable history can compare to the lightninglike, dazzling succession of one brilliant technological epoch after another: the Electronics Age, the Nuclear Age, the Space Age, the Computer Age—all, it seems, within a few short years. Certainly, as this century's next to the last decade begins, the miraculous conveniences spawned by the scientific revolution will affect almost every person in the world. Yet, somehow or another, in this age of stunning material advancement we have mysteriously missed the most important accomplishment—understanding the self. Today, man can easily travel on or under land and water and he has completely conquered the air. Modern communications technology can immediately extend the human eye and ear to any corner of the globe. Every day, so many children nonchalantly carry pocket calculators to school, and now computers are even becoming a part of the ordinary household routine. But why is it that despite such superb technological expansion we have failed to recognize the real self? Who is to blame for the materialistic brainwashing that keeps us all in ignorance?

Superficially, one may try to assail the scientists, the government leaders, the media mentors, and other popular whipping boys, but actually every human being is culpable for the present social situation. For example, many times one's physical body becomes diseased not because of germs from other bodies but because of one's personal habits. If a person is unclean or overeats, then most likely he will suffer some sickness. Also, if someone is overburdened with anxiety, the disturbed mind itself will cause physical ailments. In this same way that a person can ruin his own health and cannot blame others, similarly every person has contributed to the current social predicament and cannot exonerate himself by castigating his fellow men. Because every human being perversely identifies with

the material body and its senses, as a natural consequence we are living in distressed circumstances. Mankind has consciously decided that this generation and those to come exclusively want sense gratification. Thus, a diseased society has developed to properly accommodate this diseased desire. Who can deny that the central motivation in all man's activities is the creation of a hedonistic atmosphere? In all nations, everybody is madly waving the banner of materialism, and the political leaders easily bait the people with promises of more and more comforts. This style of leadership remains ever popular; the people will neither hear nor respect anything else.

According to India's voluminous Vedic literature, of which *Bhagavad-gītā* is a small part, there is a natural balance between the path of our much-cherished materialism and the path of spiritual realization. When this careful balance is maintained, society is very peaceful and serene, but as soon as this balance is disturbed by an overindulgence on one side or the other, then immediately the entire social structure totters, beset with disruptions. Man is not meant to neglect knowledge of the spirit soul nor maintenance of the material body. But today, because society's individual members are unanimously dedicated only to materialism, any attempts for spiritual knowledge have long been cast aside. Consequently, the entire social emphasis and direction is concentrated on the material side of the balance; the spiritual side is featherweight.

Naturally, people absorbed in the bodily concept of life will seize upon technology as the key to human progress. Because a person who misidentifies himself with the external body will be interested only in maximizing material luxuries and minimizing material inconveniences, people have eagerly ushered scientific and technological development to the forefront of human existence. They are convinced that when technology showers newer and newer consumer gadgets on them, life becomes easier and happier. Sadly and reluctantly, however, we are witnessing that although our nation may be very materially advanced, with a prodigious industrial technology, still happiness and peace are far away.

Whereas man has made tremendous efforts to scientifically conquer the material elements, he has not made a parallel attempt to conquer his own passionate and ignorant nature. When an unqualified person receives extraordinary power, he ruins himself and everything around him. A humorous example of this is the story of a desert-dweller who became rich due to the discovery of oil on his land. Selling the rights to the oil for a huge fortune, he purchased

a big car, although he was accustomed to riding only camels. Upon delivery of his new car, he immediately tried to drive it. Yes, he had certainly increased tremendously in economic development, but unfortunately he still possessed the mentality of a camel rider. Consequently, desiring to make the car move forward, he fiercely jammed the accelerator pedal to the floor with his foot, and the four-hundred horsepower car shot off into the city traffic like a rocket, causing terrible collisions. Similarly, there is no doubt modern man has rapidly accelerated in technological progress, but since he has failed to mature in self-realization, he is using this advancement in a harmful way. Not only is man destroying the necessary equilibrium of society by neglecting the spiritual side of the balance, but even worse, he is using the principles of scientific materialism to attack and eradicate the spiritual side, thereby plunging humanity deep into the abyss of atheism. Thus, scientific advancement has actually become an enemy. As repeatedly stated, it is not possible to properly organize human society without first understanding the nature of society's fundamental building block—the individual. Therefore, although we wanted scientific advancement to bring about a better world, free from material problems, because we used it to destroy spiritual knowledge of the self it has brought about an ignorant, unsatisfied world, plagued by problems more complex and severe than the ones science was originally to cure.

The crux of the rueful affair is our intense desire to materially enjoy. Wishing to disregard all understandings of the self that might retard our frenzied dash for material enjoyment, we proudly urge the scientists onward in their endeavor to reduce reality to a chance combination of chemicals. Their theories help insure the security of our hedonistic lifestyle, and therefore we are now deeply submerged in ignorance. If, however, man's atheistic understanding is reversed, then technology will become a friend instead of an enemy. We must remember that science itself is not causing the difficulties; rather, the culprit is man's overwhelming desire to use science for sense gratification without a concomitant development of his spirituality. Thus, the recipe of life is not being properly followed, and the result is bitter and unpalatable. But if people would attempt to understand the spiritual basis of existence, then a society could be created that would fulfill all their needs, both material and spiritual. Only this kind of society will satisfy mankind.

Human society is the victim of a huge compounding mistake.



Originating when the living entities decided to forget or ignore their real identity and self-interest, the mistake is haunting our cities and towns and spoiling all our endeavors. In a mathematical calculation, regardless of the intricacy, if a simple error occurs in the beginning, then the mathematical effect of that error increases at every further stage. Human society's suffering compounds in the same way. Day by day the distress and turmoil multiply, and there is no hope for amelioration until the initial blunder—man's materialistic mentality—is rectified.

# Modern Science's Elementary Mistake

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A little child wandering up and down the aisles of a pharmacy does not know which shelves contain bottles of medicine and which contain bottles of poison, and so he may easily ruin himself. Modern man's hapless plight is similar. The people and their leaders have not yet understood how to discriminate between the beneficial aspects of science and the malific. The scientists are our twentieth-century priests. We humbly accept everything they say. No doubt, their learned thoughts and words have created an easy life for some, but regretfully they are also responsible for a slickly-packaged atheistic gospel that has covered the entire world. Thus, as a direct result, no one thinks spirituality has any relevance to twentieth-century man, what to speak of twenty-first, and any endeavor to create a society based on spiritual principles is denounced as completely ludicrous. Unfortunately, now all things are measured according to their ability to increase material enjoyment, and therefore spirituality is seen as a nuisance, sentimental mythology, with no ability to increase our standard of living. Hundreds of books have been written about the military and environmental evils of modern science, so we need not repeat their contentions here. Most people, however, are ignorant of the paramount danger of science, a peril much more insidious and covert. Scientists are unflinchingly declaring their certainty that life originates from nonspiritual sources. Life is nothing more than a combination of chemicals, they tell us, and the whole universe is simply a chemical conglomeration. The universe is a sequence of random chemical reactions, they further elaborate, and they claim that the cosmic manifestation has originated and sustains itself only by chance. As for any meek entreaties that there is a God, a soul, and spirituality—"Don't be childish," the scientists politely admonish us. "There is no supreme controller, no master plan. Everything is chemicals and everything is chance, majestically random and free." The acceptance of the chance theory of the universe and the concurrent rejection of a divine control are being presented as the only sane recourse for an intelligent person. But if a rare truly intelligent person closely scrutinizes the scientists and their

methodology, he will gain much insight into the cause of twentieth-century social problems.

Scientists are empiricists who rely upon their sense perceptions to gather knowledge. In former times they directly observed phenomena with their bodily senses, but nowadays they obtain much more detailed data through intricate devices such as microscopes, telescopes, X-ray machines, and so on. The technology of observation has advanced far beyond our expectations, but the principle of observation is still the same. Combined with this principle of observation are experimentation and the formulation of a conclusion. These are the main tiers of scientific methodology. After a scientist observes a certain phenomenon or pattern of phenomena, he may think that perhaps this observation indicates a general principle that when verified can expand the current limits of knowledge. At this point he will devise an experiment to reveal whether his speculation is indeed a comprehensive scientific principle or just indicative of an isolated occurrence. Upon verification by the experimental procedure, he safely comes to the conclusion that such-and-such is true and uses this conclusion as a steppingstone to greater knowledge. In the gross sphere of scientific research, especially in technological development, this experimental methodology has yielded satisfactory results, but the more subtle the sphere of investigation, the more the value of the experimental process is questionable. Psychology and philosophy are two examples of subtle areas of research in which the experimental process provides indefinite, nebulous results.

Since the crux of any scientific investigation is observation, the experimental method has a built-in defect that creates errors and imperfections from the very beginning of any search for the truth. Observation means that someone is perceiving. But that someone is defective because his senses are defective—no one in this world can claim to have perfect senses. Also, everyone's senses are dependent on external factors. The eyes, for example, cannot see very far. Some people cannot see beyond their nose without the help of glasses, and everyone's eyes are useless in either too much or too little light. Certainly we all know that the eye can play tricks and delude us, for things are not always as they appear to be. Not only the eye but also all our other senses are limited and extremely subjective. That which is perceived through the senses by you may not at all be clear to me. For instance, I may hear some distant sound that you are incapable of hearing, or we both may hear the same sound but have two different opinions on what is occurring.

The so-called impartial, objective scientific method is victimized by subjectivity in the initial observational stage and also in the experimental stage as well. Many times in the scientific community, two men will observe the same phenomenon but will then each organize completely different experiments, because the observed phenomenon has elicited two completely different responses. Although they are viewing the same thing, they see it in totally different ways. This subjectivity is natural because all human beings have a different set of eyes, ears, nose, tongue, and skin, and therefore everyone observes things according to his own unique point of view. One cannot avoid subjectivity in observation. The highly intricate modern scientific instruments also help to mar the scientists' pursuit of the truth. The persons who design and manufacture the instruments have defects; consequently the instruments must also have defects, no matter how finely calibrated. And then, of course, the persons who use the instruments in their laboratory research are subjective and imperfect; hence more and more errors accumulate.

Another downfall of the scientific methodology is the great difficulty in experimenting with phenomena that cannot be directly observed. For example, experiments on the mind are extremely risky and fruitless. Since we cannot observe the mind, we cannot directly measure or examine the mind in its different conditions. We can only gain information by using another person to act as a test case by telling us what happens to his mind under certain conditions. The scientific evidence manifests in the form of statements made by the test-case, but since words have different denotative and connotative meanings to different people, exactly what the statement refers to is known only by the person making it. Therefore, whatever results we obtain from mental experiments will never be precise. The scientific method becomes increasingly unreliable as the subject of investigation becomes increasingly subtle. The soul, the life within the body, is the most subtle of all elements. Therefore, how can the scientists perceive it with instruments or subject it to tests? Actually, they have no capacity to understand the soul with their empirical methods, but they refuse to humbly admit that the soul is beyond their research capabilities. Instead, they cleverly transcend their inabilities by saying that since their scientific methodology has not directly contacted the soul, therefore the soul does not exist. Although the scientific method has so many defects, the scientists are using it as a justification to avoid understanding the soul.

The modern, atheistic social systems have eagerly ingested the

theory that life is a combination of chemicals. If the scientists were actually able to create life from chemicals or make even any conclusive experiment about life, we would be able to discuss their ideas more clearly. Since we lack such experimental proofs, however, we are unable to scientifically discuss their conclusions. Although such documentation of their assumptions is missing, the so-called scientists have waived any experimental proof and rushed immediately to the conclusion that life comes from chemicals, and they are fervently propagating these a priori theories worldwide. Any real scientist will immediately stand up and expose these speculations as unproven.

According to modern epistemology, for something to be accepted as fact it must survive the scientific method of observation, experimentation, and conclusion. There are no known observations of life coming from matter, nor have there ever been any experiments to verify the assumption, but immediately we are handed a makeshift conclusion. Although we can see millions of examples of life coming from life every day, the life-from-life reality is condemned as sentimental and unscientific. Proudly ignoring any challenges, the scientists maintain that it is obvious life comes from matter and that it is only a question of time before the proof will come. "In the future," they always say, handing us a post-dated check and asking us to wait fifty years for payment. No intelligent businessman will accept a post-dated check as payment for merchandise—he will insist upon guaranteed payment. Verbal assurances that you will pay for a three-hundred-thousand-dollar home a few years in the future will not satisfy him. Yet, that same businessman will submissively accept the staggering proposition that proof for the life-from-matter theory will be given to him "sometime in the future."

The source of every living being is always another living being. One life creates another; matter never creates life. Every day we can see the example of a mother and father combining to produce more life. Even the famous test-tube baby was merely the result of a father and mother's combination—the medium in which the life of the father and mother united is immaterial. But is there any example of life coming from nonliving sources? Why are we being forced to accept such an uncorroborated conclusion? The molecular biologists assure us that the royal road to life is their attempt to create all the chemical constituents of the living cell. They believe that just as the creation of a brick signals that a house can soon be constructed, similarly the creation of cellular parts will

indicate that a living cell can be constructed. Hence, these scientists "borrow" basic raw materials from nature and synthesize amino acids and other molecules of the cell. Then the weekly news magazines let fly with profusely illustrated articles that joyously proclaim the victory over life's secrets. But if a dispassionately intelligent person analyzes these celebrated feats, he will find gross violations of the so-called scientists' own scientific method. First, the scientists accept a priori the mechanistic conclusion that life is the sum total of certain chemicals. From this unproven premise they then deduce another premise: if we can create the chemical components of the cell, then we can create a living cell. Next, after finishing the work of the imaginative process, they step into the laboratory and perform the experimental process. Confusing the public is the final process, because instead of beginning their scientific method with a hypothesis, they begin with a "conclusion." The scientists start their experiments with the "conclusion" that life is a chemical combination, and after synthesizing (with the unappreciated help of nature's ingredients) the chemicals in the cell, they announce to the world that science has unlocked life's secrets.

At the present stage of scientific knowledge, molecular biologists can synthesize and supply most of the chemicals found in a living body. Synthetic proteins, genes, vitamins, minerals, and so on are ready and waiting, eager for the opportunity to come together and live. But no symptoms of life have arisen. Amid the scientists' masterful jugglery of bio-molecules, the secrets of life seem to have slipped through their fingers. The only positive comment one could safely and cautiously make about the biologists' adventures is that if in fact life actually is a conglomeration of chemicals, then synthesizing the cell's chemicals is a significant step toward creating life. Since this "if clause" depends on an unknown, the conclusion is also unknown, and thus the scientists' world-acclaimed idea remains nothing more than mental speculation.

Disguised as learned empiricists, unscrupulous persons eagerly destroy every possibility for the general masses to accept any idea other than the molecular conception of life. Most scientists are a deadly biased bunch who will push any unproven theory as long as it militates against acceptance of the soul or God. They strictly train us to believe that if anyone dares to use the words *God* and *science* in the same sentence, he is a fool; yet their scientific babble like life comes from matter we must greet with thunderous applause. Today, almost the whole world is inflexibly convinced that life

comes from matter. Nevertheless, any ordinary person can see not only infinite examples of life coming from life but also evidence that matter comes from life. One can easily perform the following experiment, for instance, to show how life can create matter.

Most people assume that living bodies grow in a direct proportion to the amount of food they take in. You can make an experiment to verify this supposition. If you place a seed within a controlled environment and allow it to grow, you will observe wonderful things. What is the plant eating that explains the growth of its body? Practically speaking its growth is astoundingly mystical, for if every day we measure the amount of water and sunlight the plant receives, as well as the chemical intake from the soil and air, we will find absolutely no commensurate loss of these elements in the controlled environment to explain the growth of the plant's body. In other words, there is no physical reason why the plant's body has so much weight and substance. Yet, from where did the chemicals come that produced this body? Similarly, from where do the chemicals come that enable orange and lemon trees to produce such great quantities of citric acid in every fruit? Of course, the scientists know about these facts, but they are always eager to meticulously overlook them, to save the sanctity of their popular theories.

Besides teaching us that in the beginning of the universe molecules combined to form life, the scientists also instruct us that these living molecules gradually evolved into primitive life forms, then higher life forms, and finally man. Yet why this evolution occurred or what force compelled it to occur is not clear. Although natural selection is argued to be the enforcer of evolution, it does not explain why the lower forms are still existing side by side with the higher forms. Obviously, if the lower forms are still existing, then there was no need of evolution for survival. Moreover, no adequate information is given about the intermediate stages in a species' evolution from one form to another; we are made to believe the missing link theory. Although there are no links, we must believe they exist. Again, as in the life-from-chemicals theory, the same delinquency confronts us: no observation, no experimentation, only an "evolution conclusion" presented as fact in all school books.

No scientist can explain, to the satisfaction of a thinking person, the creation of the universe. The organization and operation of this universe are completely mind-boggling. How such harmony and regularity came into existence is incomprehensible. The movements of the planetary systems are flawless—no collisions or traffic jams.

The sun and the moon perfectly maintain the lives of all living beings. Every year winter follows autumn, autumn follows summer, summer follows spring. Because the sustenance for all living beings is perfectly supplied, all species are regularly eating, sleeping, mating, and defending. The system for providing living entities their sustenance is so perfectly and finely balanced that even a slight disturbance by man causes severe chain-reaction disasters throughout nature. Killing insects with DDT is a grim illustration. When used in the United States to kill beetles, DDT accumulated in the soil, and then the worms absorbed it. When the birds ate the worms, in time thousands of birds perished. What causes and maintains a coordination in the universe and a balance in nature so delicate and perfect that slight human interference brings such heavy results? The scientists are trying to push their fantasy that a great explosion, "the big bang," caused the universe. Before we buy this, we must see at least scant reasoning why and how the bang took place. If there was nothing in the universe except a great chunk, where did the chunk come from? This elementary question alone renders the entire theory useless. If we are trying to search out the origin of the universe, then we must understand the origin of the chunk and not become enamored with the mere explosion of the chunk. Even if we consider the chunk theory a possibility, what made it explode? And how can we account for the great order that appeared in the universe after the supposed explosion? We have no experience whatsoever of an explosion creating anything except chaos and disorder. Plant a bomb somewhere and see what happens. Only shambles will result. It is impossible to conceive of an explosion creating anything ordered. These myths are being manufactured and distributed to destroy the necessity of a God behind the creation. The scientists claim that any idea of a God creating the universe is sentimental; yet how rational is the exploding chunk theory? We find it completely ridiculous.

Modern researchers have found no scientific evidence that refutes the existence of a supreme controller, though they automatically assume and proclaim God's nonexistence. Setting aside all biases and self-afflicted delusions, however, we find no reason to deny the existence of a supreme controller. By no stretch of the imagination can one construe a chance creation of such a perfectly harmonious universe. When the scientists, for instance, wish to create some new technological innovation, they expend so much intellectual energy in just the planning stage. Then they perform many rigorous experiments and intensively scrutinize the



results. After they deem the innovation feasible, they must devise a flawless and efficient manufacturing process. From original inception to actual production, they leave absolutely nothing to chance. Everything is deliberate, planned, and controlled. Why then do the scientists dare suppose that the greatest technological invention, this universe and all its inhabitants, manifested out of nothingness by chance? The chance fantasy destroys the possibility of a superior intelligence managing the universe and thus invests the human being with the responsibility to dictate the course of human society. People are habituated to think that there is no God or else, if they have learned some ritualistic etiquette, they slightly acknowledge God as a remote functionary who created and arranged the universe and then withdrew, leaving it to man to use as he likes. Both understandings conclude, directly or indirectly, that there is no supreme controller and so man is free to preside over the universe and manipulate it as he sees fit, for the purpose of more and more material enjoyment. We must be careful, however, to understand what is fact and what is fiction. Just as when our minds become absorbed in a novel we lose contact with reality, so we have lost our minds in the doctrines of modern science. We have a powerful desire to acquire material sense gratification and therefore we accept the fiction as reality, not minding if the novel fails to coincide with the real world. Only interested in the pleasures contained within the novel, we voluntarily consent to be drawn into the fictitious events and emotions and we agree to be fooled. Contemporary society has convinced itself that because of the absence of any higher authority, man is entitled to assume his proper position as independent controller and enjoyer of the material body and the material world and its resources. Everything in the universe is occurring impersonally and haphazardly; hence it is up to us to make of this random chaos what we like.

Without correct knowledge of the individual, a social system will not function properly. A society erected on a false conception of the individual self cannot escape social disturbances, and a world composed of such faulty societies cannot escape continuous war. Assured by the scientists that our natural identity is the independent controllers and enjoyers, we have constructed our social systems on this misconception. Any clear-headed person, however, who ponders the rapid demise of the world situation, will understand the dire consequences of our accepting the scientists as gods instead of ordinary men.

# The Rise and Fall of the Twentieth Century

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Unknown to contemporary human civilization, this world is a combination of material energy and spiritual energy. The spirit soul enters within a body composed of the material elements and it attempts to control and enjoy the material world. Because of the spirit soul's presence, all living entities are conscious, and the symptoms of this consciousness are unlimited desires combined with the conviction to fulfill these desires. Owing to this twin force of desire and conviction, the living entity manifests his material activities in this world. As already described, the living beings are by nature spiritual, yet they have decided to embark upon the long and frustrating path of lording over the material energy for the pleasure of their temporary material senses. The natural spiritual desire of the soul becomes contaminated by contact with the material energy; consequently, the perverted desire to exploit matter rears its ugly head. Because of this infected desire, the living beings have the material world as their field of activity, a perfect arena for their exploitative aspirations, since matter is lifeless and inert, requiring the exertion of the spirit soul to activate it. Eager to profit from what appears to be a golden opportunity for displaying their overlordship prowess, the fallen living entities joyously accept a position in the material world and enthusiastically apply themselves to the seemingly endless pastimes of material manipulation. Sometimes the living entities' intelligence acts to control and manipulate dead matter and sometimes to control and manipulate other living entities, but always the intention is to enjoy the world by becoming its self-appointed lords.

The fulcrum of contemporary human civilization lies in this unanimously embraced desire and conviction to be the enjoyer and controller. Devoid of any higher understanding, man has subordinated all the goals and policies of his societies beneath this singular pursuit. The leaders of a society are called progressive if their administration efficiently and fairly fulfills the sensual desires of the people—according to the leaders' performance in this regard

the society is judged a success or a failure. A good society fulfills the four requirements of eating, sleeping, mating, and defending in a pleasurable way, and a bad one, the converse. Since the scientists have bestowed upon man the ability to enjoy and control as never before, they are hailed as the new messiahs of prosperity, and their laboratories have become the new pulpits. Because the scientists appeal to the basic and gross instinct of man to control and enjoy the material energy, today's atheistic people worship them religiously. Unfortunately, although men have become very clever animals, elaborately scheming to eat, sleep, mate, and defend, their individual lives and social arrangements are models of failure. This is a most tragic situation, and false optimism will not help. The actual reality of the modern social quagmire is that society can not and will not come to a higher platform of understanding or performance for want of superior information.

Philosophers and sociologists see man in many different ways, each scholar perceiving humanity through his own particular school of thought. The library shelves are full of books claiming to propound the correct view of the human being and his society, and the novice seeker of the truth can be nothing but bewildered by the vast array of philosophical ideas, all meticulously presented with brilliant scholarship. One group of philosophers considers man an evil, selfish creature, who will do anything necessary for his own individual interests and enjoyment, without care or concern for others. Such philosophers believe man to be nothing more than a thinking animal that must be tightly controlled lest its beastly tendencies should destroy society. Other great thinkers cast man as a benign and good creature, who becomes implicated in malicious behavior only by circumstance, improper upbringing, and many other sociological reasons, and who therefore has all possibility to create a happy social atmosphere and live in it. They assume that man is willing and able to resolve his conflicts without resorting to violence. Most philosophers and sociologists, however, unable to accept either side of the good-evil dilemma, base their academic determination on the premise that man, whether good or bad, is certainly intelligent and capable of doing something of merit. Believing that detrimental characteristics of human nature can be circumvented by higher knowledge, philosophers and social theoreticians assemble in research institutions to examine the historic frailties of man and overcome them with academic enlightenment. Man's possession of consciousness, they think,

justifies ceaseless attempts to improve the condition of human society. Recoiling at the thought of leaving man to wander on his own through this supposedly chaotic universe, researchers and educators mercilessly thrash their brains to develop an at least tolerable society, and academic institutions and government agencies sweat and strain to solve the seemingly perennial nemeses of war, recession, depression, inflation, class and ethnic strife, injustice, crime, and violence.

Knowing that intelligence is meant for controlling and manipulating the world to maximize material happiness, man applies his superior intellect to eradicating anything that hinders material enjoyment. The many academic disciplines and departments in our universities enable human society to develop its potential for control and enjoyment. History, sociology, economics, anthropology, psychology, classical and modern literature, and all the sciences proudly parade their value before our eyes. Men study the past in order to see the pitfalls of their predecessors—we want to carefully avoid the previous destroyers of human enjoyment and control. By understanding past mistakes, we think we are in the best position to avoid future recurrences. For instance, historians hope that their studying the causes of past world wars will prevent future wars. The economists similarly pray that knowledge of past great crashes has made future repetitions almost impossible. By curing old, familiar diseases of the past, we will easily be able to understand and conquer new diseases; by creating newer and more relevant philosophies, we can better cope with the mystery of existence; and by placing increased emphasis on psychology, we can with unprecedented thoroughness soothe the parched psyche of modern man. On and on such attempts go, tirelessly struggling to attain the perfect situation in which physical and mental suffering shrinks to the bare minimum. Nevertheless, after so many brain-wracking years the essential question still remains to haunt our academic and governmental edifices: what has man actually accomplished by this century of intense intellectual hard-labor? Has this endeavor been fruitful, or perhaps have our efforts been misapplied? Is the never-ending mission of human intelligence to spearhead the quest for material control and enjoyment, or is there another, higher purpose of the human intellect, unknown to our celebrated but weary researchers and scholars. If someone feels that questions concerning the relative value of man's endeavors are too subjective, let us at least run a simple test on the success or

failure of the endeavors, for there is a Bengali proverb *phālena pariciyate*: you judge something by its results.

At the present juncture in history even proud and mighty America, which has luxuriously solved all problems of eating, sleeping, mating, and defending, staggers under a mountain of social problems and diseases, a frightening burden that grows daily and threatens to crush the internal order. The people daily consume huge amounts of alcohol in the form of beer, wine, and whiskey. Marijuana, hashish, and hard drugs such as cocaine and heroin are now easily available even in rural areas. The members of the armed forces swim in so much intoxication that one wonders whether any of them will be clear-headed enough to fight the next war. Chronically afflicted by the torpidity and deep ignorance resulting from continuous intoxication, the masses of people apathetically shrug their shoulders while rampant lawlessness overruns all levels of their society. Streets have become deadly places to walk; the home is no longer a safe place, even when the door is locked; and schools have turned into savage jungles. The famous portfolio of American cities is now in tatters. Public hospitals, schools, libraries, and mass-transit systems are strapped for funds and dying a not-so-slow death. And the national economy? Stagnant productivity, persistent inflation, and climbing unemployment are pounding the entire American economic dream to pieces. The underworld economy created by organized crime, however, continues to prosper healthily. And what are the political leaders doing? Diligently rehearsing their television facial expressions, the politicians have become nothing more than constantly smiling, baby-kissing, hand-shaking campaigners, rendering absolutely no effective service to their country or local constituency. Meanwhile, former presidents and their staff, publicly exposed and convicted as complete frauds, write best-selling books about their crimes against the nation and make great fortunes. The nationalistic pride and spirit of America has severely withered, and the only dear interest of the people is in getting as much sense gratification as possible while doing the least amount of work. The "Me Generation" of self-centered hedonists has replaced the social activists and reformers, and the whole nation delights in shaking derrieres to the heavy beat of disco drums and lewd lyrics. The real kings of society, the mass producers of consumer goods, have adopted the principle of doing anything as long as it appeals to the flighty desires of the consumers and removes the dollars from their pockets. Although chemicals have ruined the people's food and

industrial wastes have ruined the land, air, and water, the consumer-goods kings know that as long as the people maintain their insatiable appetite for enjoyment, they may safely ignore the puny cries of the environmentalists.

The example of modern American society serves as an appropriate specimen for testing and analyzing the world, because whatever America does, other nations follow. Either overtly or covertly, all modern societies are following, at a faster or slower pace, the same general pattern of social degradation. What is going wrong? Instead of creating a world free from all disturbing conditions of life, we have become hellishly enslaved by the very disturbances we were so determined to destroy.

Previously, in the centuries before the invention of modern technology, men thought that the road to social improvement lay in the development of culture, the arts, and philosophy, but these pursuits proved themselves incapable of bringing about the desired utopian situation. Later, in the twentieth century, world wars forced men to quickly advance science and technology. Initially meant for wartime purposes, the scientific and technological effort later transformed into consumer products, thus creating an unprecedented economic boom. The ideals of human society shifted from the individualistic and more esoteric assertions of the bygone romantic eras to the modern conceptions of impersonal egalitarianism, with their appealing stress on the mass possession of a common and equal opulence. Material satisfaction for everyone's senses became the conception setting the mood of this century, and this zealously adopted precept was supposed to lead man away from the pains of living in a world mixed with haves and have-nots. The idea developed that if society became a place in which all men could live on an equal or at least satisfactory level of sense enjoyment, a place where all men could enjoy their senses to the fullest capacity, then there would certainly be social peace and happiness. After all, isn't every man, regardless of any altruistic tendencies, primarily concerned with his own welfare, well-being, and sense gratification? Thus, to accomplish this twentieth-century mandate for the wholesale distribution of the soft life, man's social systems courted and wed modern science, for science's wonderful technological achievements were the best guarantee for bountiful enjoyment.

It is here that we can see the flaw of modern social organization. The lessons of history teach that any society based merely on the sense enjoyment of its members is surely doomed. One may call

the destroyer "time" or "the forces of evil," but the cold fact remains that any society devoid of spiritual advancement and knowledge is simply a waiting victim for ruination in one way or another. No empire has ever lasted for a long time; all have come crashing down under their own weight, many times aided by outsiders greedy to enjoy the fallen regime's opulences. The historical examples are numerous and easy to cite: the Greeks, the Romans, the Huns, the colonialist powers of Portugal, Spain, and France, and the vast and great British Empire. Now the world influence of mighty America is dissolving.

Since the creators of scientific consumerism are firmly committed to the quest for unbridled sense gratification, the goals and ideals of the modern industrial societies they control are harmful and destructive. The very machines hailed as the deliverers of gratification are becoming the deliverers of distress as well, and the nearing holocaust of nuclear destruction promises to finish the world technological empire so completely that future research institutes may not be able to sift through the ruins and once again theorize why the catastrophe happened and how to avoid it. Yes, man is controlling his destiny, but in which direction remains to be seen. If that control results in large-scale destruction, then who will be impressed? An intelligent person can see how so-called human advancement has endangered the world, but because cries of panic and terror are not yet ringing in every street, most people are trying to adopt an attitude of forgetfulness. Too frightened to reverse the tide and too foolish to do anything anyway, man simply surrenders to the inevitable, hoping for the best while expecting the worse. What a sorry plight for our advanced modern man.

The time is long overdue for everyone to see the handwriting on the wall. Now it is even written in boldface, capital letters, and underlined a hundred times. Why are we so blind? Because we have buried ourselves in the material concept of life, neglecting the higher intelligence and behavior necessary for a human being, we have lost our vision. Determined to diminish our suffering and increase our enjoyment through scientific technology, we refuse to bother ourselves by questioning the basic sociological foundations of our societies. Modern man has devilishly employed his speculative tendencies more than ever before. He has twisted previously established moral and ethical guidelines and thrown religious ideals to the wind. Many social problems are created by fanatically faithful religionists, he claims, as he works to thoroughly exterminate religion's last vestiges, before divinity has any chance to

question his activities. Man's fertile brain, impelled by his desire to control and enjoy, has created new rationales of philosophical understanding to justify his modern social systems. Our powers of sane vision stolen by these advanced hedonistic philosophies, we cannot see how eagerly and quickly man is dragging his societies over the cliffs to annihilation. Yes, now we are extremely proud of our great heights of human achievement, but very soon we will curse those same great heights while falling from them.

The blind leader of a chain of blind men may convincingly declare to his followers that he can perfectly see, fooling them for some time, but eventually he will trip and fall headlong into a ditch, his ignorant followers tumbling down behind him. The leaders of modern societies are sightless, but at each new election campaign they assure us that they can clearly see the solutions to the endless phalanxes of problems. In some countries, people have completely lost interest in voting, and an air of gloom surrounds the elective process. Everyone is well aware that there is little difference in the candidates or their issues and that forming every word of the so-called political issues is the determined passion of the speaker to say whatever gets more votes. The leaders boldly demonstrate that they are nothing more than selfish servants of their senses, and the public is rightfully beginning to understand the lack of difference between servant of the senses *A* and servant of the senses *B*. Neither will accomplish anything of lasting value. The leaders are, however, extremely qualified to guide their nations day by day into deeper global entanglements, with mass destruction the inevitable result.

In many corners of the Third World, the status quo of oppressive regimes is being overthrown by frustrated citizens, who can no longer tolerate their leaders' unbashed self-indulgences while the rank and file suffer in squalor. These angry people make a revolution, and their saviors triumphantly shout from the rooftops pledges of a new egalitarian or communist era—a golden age guaranteed to solve all social inequities and supply the people all the enjoyment and freedom they always wanted. These new regimes always begin their work by systematically expropriating the opulences of the old privileged class, but somehow this newly liberated wealth does not find its way down to the common man on the street. Although the citizens are fed spirited revolutionary propaganda for lunch and are enthusiastically exhorted to be forever satisfied with the new "people's republic," their standard of living remains the same or even worsens. The only changes are the



leaders, now dressed in combat fatigues instead of tuxedos, and their slogans. Cheated again, the people submit in frustration again, and secretly await the next chance at revolution, if it ever comes.

Those who live in the so-called free democratic societies, with their more full stocks of sense gratification, look upon these revolutionary affairs as a consequence of certain nationalities' inability to live in a democratic system. Merely instituting a democracy, however, does not insure the happiness of the people. To this assertion the representatives of a democratic society may reply that the freedom to pursue happiness is what is to be valued, even more than happiness itself. But what is the use of a fruitless pursuit? Since not one of the so-called free democratic societies, despite their possession of more opulence, is providing individual or collective happiness, the illusory pursuit of happiness would be better titled the pursuit of frustration—signalling any aspiring pursuers to think twice. The real prize-catch of modern man's pursuits will be only his destruction. Besides mass annihilation from nuclear war, we also risk extinction by mighty material nature, which is well equipped to deal devastating blows to mankind without even dropping a bomb. Massive earthquakes, tidal waves, floods, storms, droughts, and famines can decimate an entire continent. Of course, one may argue that such colossal natural disturbances are not occurring now and may never occur; hence why all the commotion about the unmanifested? Nevertheless, when these catastrophes take place within the next few years, the reader of this book will have sufficient knowledge not to be shocked, and hopefully he will understand that these disasters are the reactions of his own actions, which have waited for the proper time to manifest.

Those who have exclusively dedicated their body, mind, and intellect to prolonging their situation in this world are foolishly wasting their life. The influence of time is unconquerable. We may foolishly think that we can ultimately control all aspects of this material world with our great arsenal of laboratories and research institutes, yet what have these facilities actually done to conquer over the most troublesome of all sufferings in this world—old age, disease, and death? These three powerful destroyers of our enjoyment and our illusion of control predetermine that all our attempts at creating the perfect hedonistic civilization will fail from the very beginning. This material world is inherently a temporary place, full of misery. Even supposing that man is able to create at least a temporary utopian situation of material enjoyment, still

humanity will always be left forlorn and frustrated by the incessant forces of old age, disease, and death—they grant no clemency despite our earnest attempts. The Nobel Prize winning scientist, busily researching knowledge to stop death, is called by death untimely. His research work is continued at a feverish pace by his successors, who will also be called to the same fate. The illusion that man can conquer death lingers on because we refuse to think that death has any cause other than the breakdown of chemicals in the body. Granted, every week the news magazines announce magnificent scientific breakthroughs in the fight against disease, but hospitals remain full and overflowing, and newer and more deadly diseases, such as cancer, arise to replace the older ones. Disease, as intrinsic to this material world as death, will always be a constant companion.

Why should we waste our valuable gift of superior rational intelligence by stubbornly attempting the impossible, trying to conquer the unconquerable forces of nature? What is the use of making so many sublime arrangements for our animalistic activities? Is man's superior brain meant for creating a more polished bestial lifestyle or is it meant for higher purposes? In spite of our ingenious material arrangements, our societies are falling to pieces; in spite of our advanced scientific research, we are still slaves of the material energy and its concomitant miseries of disease, old age, and death. Thwarted in every attempt to control the world, we grudgingly resign ourselves to shrugging our shoulders, in vague allusion to the possible authority of some higher unknown power. But at this moment of humiliation, when the circumstances clearly point to the omnipotent power of the supreme controller Kṛṣṇa, we opt to declare that our bitter failures are due only to chance, for there is no controller in this universe more powerful than the human being. Such conclusions, nothing but those old familiar sour grapes, are the final proof of our terribly misused and misdirected intelligence.

Now is the time for every sober-minded person to question the entire materialistic endeavor and his role in it, before he completely disappears into the whirlpool of modern society's sinking ship. A sane person should look to the safety of the lifeboats and save himself from danger while there is still possibility. It is certainly not very satisfactory to take the psychotic path of response by committing suicide immediately or doing it slowly with smoke and drink. Drowning oneself in intoxication to forget about the difficult times will not suffice, nor will the mad beat of disco drums drown out the sound of gunfire in the distance. Already students have

given up the attempt to cover over the disturbances of the world with doctrines of nihilism or existentialism. Philosophy is dead and gone, a mere vestige at the universities. These various avenues of escape are not sufficient for the intelligent human being, bewildered and confused by the constant stream of contradictions and illusions spewing forth from the media and the political leaders.

An exasperated person will throw his hands in the air, proclaiming his frustration to the stars, for there seems to be no solution. He will simply wait for the next blows by material nature, in the form of wars, economic crashes, or natural catastrophes. Then he will wait for the dust of the cataclysm to settle so that in his university classrooms he can examine the dust under his microscopes and again try to piece together the puzzle of why man is being forced to suffer. He will then again resume the eternal process of philosophical speculation; again he will debate the basic nature of man—is he good or evil; and again he will pull his hair in agony, deliberating how to rebuild society so that it will be free from all defects of human nature. Fools' folly, another red herring on the path of advancement. As long as the intelligence of man is employed to speculate, he will forever remain a living testimonial of his faults, for a fool speculating on his own foolishness will obtain nothing but foolish results. How often must we suffer repeated destruction until we understand the real method for solving man's problematic existence in this material world? What should be done with man's ingenious, versatile intelligence, the only attribute that distinguishes him from the animal? Perhaps we should look in another direction.

# The Sociology of Imperfection

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Although modern men are extremely proud of their abilities to improve their material position by advanced technology, they remain at every moment imperfect. Despite their aspirations for material infallibility, something perfect can be the product of only a perfect person. Whether or not men are perfect, of course, is not a debatable point. The very existence of innumerable laws and regulations restraining human behavior proves the imperfection of man. A perfect man would not require such elaborate regimentation.

Usually, discussions about perfect people are left mainly to utopians, idealists, and science-fiction writers, probably because most of us find it a major task just contemplating what is perfection, let alone achieving it. Any seasoned veteran of parlor-room discourse knows that rare is the conversationalist who ventures an opinion about perfection and rarer still is the possibility that such an opinion will pass unscathed by vigorous dispute. If we ask, let us say, one thousand persons what they think typifies a perfect person, we will probably receive one thousand different responses—nine hundred differing greatly and one hundred differing at least slightly. The concept of perfection is fraught with different value judgements and personal considerations, all based on one's particular point of view.

Certain topics about the creation of a perfect man or a master race of perfect men, previously discussed only in science fiction journals, are now receiving modern science's careful deliberation. Advanced branches of genetics have been established to understand and manipulate the genes of men. Some scientists are hoping eventually to program a perfect species of man exactly as one programs a computer. Researching the complex structure of the DNA and RNA molecules to gain control over the personality development and physical growth of the human being, the genetic manipulators are eager to create people with unprecedented intellects—the super-scientists of tomorrow—who will supposedly devote their miraculous intelligence to the benefit of mankind. This attempt is now being seriously considered as a bold step toward

solving the world's problems, and the huge research expenses are justified as a small price for a possibly wonderful future. Far from being an incontestable benediction, however, genetic manipulation raises many interesting questions. Admittedly or not, one difficulty squarely facing the scientists is the paradox of imperfect men striving to create perfect men. In fact, here lies the most obvious and powerful stumbling block to the whole attempt. If man is imperfect, how can he create perfect people? From imperfect men can come only imperfect things. If my understanding of the world and its inhabitants is imperfect, then all my activities based on that understanding will be imperfect. What chance does perfection have to seep in? Not only must my initial understanding be perfect, but also my application of that understanding must be perfect. In technology, for example, the tools I use must be perfect and also I must use them perfectly—a definite impossibility indeed. We have already discussed the difficulties of a technology advanced by men with imperfect senses, who to further their research must create instruments that are ever increasingly accurate and delicate. These instruments will have inherent defects, and the operators of the instruments also are inherently defective. Thus, error is a constant, unavoidable companion.

Besides the technological difficulties, there are many philosophical and ethical points to consider. Human beings are full of deep-rooted defects such as lust, envy, and greed. No one can actually claim to understand even why such defects exist. To be sure, mankind has speculated that when a person obtains all the sense enjoyment he desires, then his natural lust will diminish. Yet we see quite contrarily that even the richest, most powerful men in this world are not satisfied in the least with what they have obtained and they are constantly trying to increase unlimitedly their already powerful, opulent positions. We find that man's desires are insatiable. Therefore, what will our perfect man be like? Will he be someone who is satisfied with whatever little comes his way? Or will he be a veritable dynamo, always able to create newer situations in which his sense enjoyment can keep pace with his ever expanding desires? Here we can see a perfect example of our quandary. Who will finally decide what qualities our perfect man will possess? Who will make the final value judgement of what is perfection?

The scientists, upon realizing their severe shortcomings, could try another alley. Forgoing the mission to create a perfect human, they could lower their sights and endeavor to create a man identical to

today's man, except with a dazzling intelligence unparalleled in the history of humanity. Armed with this superior intelligence, the new genius might be better able to solve the age-old problem of what is perfection. And then he could create it! This solution may sound very appealing, but remember: the superior intelligence of the new man must be programmed by the old man. Therefore, wonder-man will "inherit" the ideals, goals, and pursuits of his programmer. Immediately the whole affair becomes farcical, for the new genius is simply an advanced carbon-copy of his problem-ridden mentor. Today, the advancement of intelligence is equated with the advancement of the ability to manipulate the material world through science and technology. Since present-day man is on the wrong track of human development, then the future super-brain will also be on the wrong track, only in a more ingenious and brilliant way—a truly remarkable achievement.

The predicament becomes more complicated when we consider that we will probably want our new man to not only have the super-intellect of a miracle-working scientist but also other super-traits as well. Our DNA-manipulated man must know how to live and make money, how to relate with his family, friends, lovers, fellow humans, and the government. Certainly, besides the scientists, other members of the modern intelligentsia—economists, sociologists, political theoreticians, and so forth—will want to mix in their inputs. And certainly the sex psychologists will have the greatest influence, eloquently pleading for a man primarily capable of satisfying his every itching desire for sex. What a plight! How can all these different individuals, each with his different slant of academic emphasis and priorities, cooperatively design an ideal man? And even if they do successfully dicker among themselves and somehow manage to agree on a compromise man, a blend of limited amounts of the best qualities each discipline has to offer, what about the possibility of conflicting values in the ideal hodge-podge man's different programs? For example, if the scientific program gives this man the quickest method for killing persons deemed useless according to the scientists' conception of utility, yet the philosophical program cannot accommodate such murder, what will happen to our new superman? Would he be carted off to the insane asylum as his predecessors might be? If we are to avoid such a situation, then all the different programmers, with their different inputs, must excruciatingly work together to pinpoint and analyze all the conceivable problems the new man will face, finally programming him to handle these problems without crossing and

burning out his new circuits. Imagine what a difficult job this would be. Men cannot agree even on the simplest matters, what to speak of the inconceivably complex and infinite possibilities and variables composing human existence. And just consider, even if we could accomplish such an impossible synchronization, then what would happen if the new man had to make a value judgement in a situation not previously considered by his erudite programmers? What would he do? Surely these topics would make a fascinating movie if handled by a sensitive, creative director. We can just see our new ideal man, a sobbing wreck, committing suicide while cursing his creators for allowing him to enter a situation that he could not solve or even accept, owing to a slight oversight in his programming.

Let us view the issue of genetic research from another direction. Let us assume that we have actually, somehow or other, created a perfect, flawless man. Will that perfect man look like Cary Grant or will he look like John Travolta? Who will decide? But the main problem will be how to create a perfect woman, because as we all know, without a woman man is not man at all but a machine. We will have to create a perfect woman capable of perfectly satisfying the perfect man; otherwise, the perfect man will suffer the same sexual frustrations that modern man experiences. And what will the perfect woman look like? Meanwhile, returning to the issue of the perfect man, if we agree that he will look like, say, John Travolta, then what will perfect man number two look like? If he looks the same, then we have a real problem, for people are not allowed to look the same—we would go crazy trying to deal with them, never knowing who is who. If a society full of perfect men is to be completely variegated, will the scientists really be able to devise enough one-of-a-kind models? We will have the same problem also with the perfect women. They must all look differently beautiful as well. Furthermore, how shall we match the perfect man with the appropriate perfect woman? At their time of birth, shall we match them on a computer for a future rendezvous? How will the scientists know what causes one to be attracted to the other? How will the scientists perfectly complement the qualities of one with those of the other? It seems that the only way to solve this entire problem is to make babies completely in test tubes, without the interference of sex, because this sex business creates problems. People are picky about who they will have sex with. Some are better at it than others—it's all individual. Therefore, we can get around all this chaos by eliminating the need for sex and the desire

for sex too. Just try to propagate these ideals in modern society and see the reaction! The whole world is carefully constructed around enjoying life by rubbing together the genitals, and the scientists, who themselves are keenly fond of this activity, will create a race devoid of sex pleasure? Of course, they can think about doing this in the future since the present population will not object as long as it is not included in such plans. But what about future generations? What will be their pleasure—playing cards with silicon chips as the stakes?

As soon as we begin any discussion about people, then we have to speak about their qualities, and as soon as we speak about their qualities, then we have to speak about their different qualities. Everyone possesses different personal qualities; this is actually what makes each individual attractive. That “variety is the spice of life” is proven by our constant insistence on endless varieties of cars, movies, musicians, furniture, clothes, and so forth. If everyone wore the same clothes, drove the same cars, and did the same activities, the world would be terribly boring. Some communist countries attempted wholesale uniformity, but the people resented this monotony. As soon as the governments let the varieties loose again, the people jumped on them. If the scientifically-created perfect men and women have to be different to avoid the inanity of an identical population, then we face a massive, impossible task of creating millions of different men and women, and we will have to make sure they all have their perfectly matched mates.

When we realize and admit the overwhelming impracticality of these colossal endeavors, then we should more humbly reconsider our same old present situation, in which the variegation is already nicely taken care of. All the men and women look different, and although not all of them look like Jim All-pro or Mary Moviestar, they somehow or other manage to find mates who somehow or other see them as attractive. In other words, if we must make so many thousands upon thousands of different qualities and thousands upon thousands of varieties of people possessing these qualities, then why struggle in the laboratory in the first place? Everything necessary in society has already been perfectly arranged by a superior authority. Why should we play with this arrangement, attempting to concoct a different scheme of life? As already mentioned, such speculations will always upset our delicately balanced existence. With our imperfect, defective understandings we cannot create a situation better than the present one.

Ultimately we must conclude that the present condition of man,



although certainly imperfect, is at least predictable in its imperfection; hence we can try to deal with that imperfection as best as we can. The creation of a super-race is not widely accepted as a solution to man's problems because no one can predict how the concoction will turn out or whether the problems created by such genetic finagling will be more severe than the present ones. The major emphasis of our attempts to overcome the faults of humanity has always been on studying the past. The common logic is that by such research gradually we will be able to avoid all the mistakes of the past and thus live a happy, peaceful life. Newer generations will learn from the mistakes of the older ones, and eventually perfect generations will arise from the accumulated wisdom. Nevertheless, despite such well-intentioned reasoning, with each passing day of this century mankind becomes afflicted with more problems than ever before, even though we have scrutinizingly analyzed the trials and tribulations of thousands of past generations. Again we are faced with the paradox that no matter how hard an imperfect person tries to create a perfect solution to the problems of the material world, because he is basically imperfect that imperfection harasses him at every step. Just as imperfect men cannot create perfect men, similarly imperfect men cannot create perfect living conditions. They cannot create a perfect social system.

All societies existing today, created by either one imperfect man or a group of imperfect men, are imperfect. Although the proponents of different social systems may endlessly debate the relative superiority of one system over another, the only absolute point we can depend on is the utter imperfection of all these systems. Since internal failings such as lust, anger, envy, and greed plague man, it is impossible for him to organize a social system free from these faults, and any social system built with these inherent flaws is bound to collapse. In the present context of world power, the most influential socio-economic systems take on aspects of democracy, totalitarianism, capitalism, socialism, and communism. Other social and economic creeds are not relevant in the present world situation. Systems labeling themselves democratic vary throughout the world in their actual substance, but the principle is generally the same. The democratic method centers on the right of individuals to determine the form and content of their government. Ideally speaking, the individual citizens choose their leaders on the basis of whom they want to represent them, and the chosen leaders in turn work to implement the wishes of their

constituency. Thus, the specific goals of the society are supposedly mandated by the people through the elective process, and if dissatisfaction arises with any aspect of the government and its performance, then the power of public opinion may, at the scheduled time, depose the unwanted leaders and transfer the scepter of authority to new leaders, who promise to better serve the people's desires. At the root of the democratic faith lies the belief that the individual is the basic element of value, not the state or any other entity; that people are innately qualified to rationally analyze their reality and decide what is best for them; and that therefore each person has an equal right to "self-determination." An important characteristic of a confirmed democrat is that as the world changes he continually reassesses his own and his government's position, to try to keep the goals of society moving toward some idealistic ultimate like "the good life for everyone."

As a procedural philosophy of government, the democratic idea has an inherent defect that cannot be overcome. The system is built upon the proposition that might makes right, or stated in democratic jargon, the largest number of votes makes right. If we consider that man is imperfect, then obviously a group of men is also imperfect, and whether a greater or smaller amount of imperfect men get together, still their imperfection triumphs. In a so-called democratic society, the goals are often determined by only a few votes in a close election. This hardly evidences that the correct course of action has been chosen. It merely shows that a few more people agreed with a certain candidate or proposal than disagreed. And even if millions of people consent to a certain proposal, obviously this does not make the choice right. History shows many instances of large groups of people agreeing to actions that others find absolutely abhorrent. The Germans uniting behind Hitler to exterminate the Jews is only one example. Thus, the most striking flaw in the democratic process is its sanctification of the majority opinion of imperfect men. Assuming that we have as choices alternative *A* and alternative *B*, and that the majority of men choose *A* instead of *B*, one cannot say that *A* is right whereas *B* is wrong. Rather, one may say only that *A* is more popular than *B* at this moment, although it is quite possible and actually very probable that within a short time public opinion will reverse, installing *B* as the mandate and dethroning *A* as old fashioned or irrelevant.

Systems labeled socialist or communist consist of representatives elected either in country-wide elections or in the closed-room

maneuvers of a powerful elite. In both cases we have the same problem—imperfect men choosing other imperfect men, and the anointed imperfect men imperfectly directing the society. Sometimes the socialist regimes proclaim superiority over their rivals due to their embrace of Marxist-Leninist social philosophy, but the doctrine of two imperfect men is nothing any intelligent society should flatter itself about. Despite propaganda and counterpropaganda, all social systems born of imperfect men, who are unaware of the spiritual basis of life, have ruination as their common asset.

An imperfect man or group of imperfect men cannot develop a perfect social system even in theory. Perfect sociology is actually beyond the capabilities of man's tiny brain. The perfect social theoretician would have to be someone who, completely understanding the desires, needs, and problems of every individual, could create an infallible ideology applicable and beneficial to everyone in all circumstances of time and place. This is quite a tall order, undeniably impossible for even twentieth-century man to fulfill. But for the Supreme Personality of Godhead everything is possible. His awareness and comprehension of the spiritual and material realities have no limit, and therefore He is uniquely qualified to design for us a social system that fulfills both our spiritual and our material needs. The rebellious human beings, however, have created atheistic societies that "scientifically" sweep under the rug any indicators of Kṛṣṇa, the supreme source of universal creation, maintenance, and destruction. Shorn of their natural connection with the Supreme Social Scientist, men are left frustrated and defeated in their self-styled, counterfeit social systems. As the mundane scientists and their academic allies struggle harder and harder to place themselves above the authority of the Supreme, the social arrangements and peace within society become more and more disturbed and destroyed—a tragic reciprocal relationship.

An intelligent person must accept the existence of the Supreme Controller, or at least he must accept the existence of a controller who inhabits a realm superior to that of which men are conscious. The entire cosmic creation is working in wonderful, perfect order, without need of supervision by government agencies or improvement by scientific research institutes. The birth, growth, and death of all living bodies proceed in a perfectly regulated manner. Every living being, without exception, must undergo a life-cycle of six changes: birth, growth, maturity, production of by-

products, diminution, and death. This has been perfectly organized from above, and no intervention of science or technology can change these facts of existence. Who is that person who is perfectly organizing the birth and death of all living beings? While the most intelligent scientist attempts to organize this world in a way favorable for his sense gratification, a higher authority than the scientist has already organized his happiness, distress, and ultimately his death. Why does the scientist not attempt to understand the nature of the controller who has so expertly organized his death?

Nature is naturally organized by the Supreme Lord. All the perfect arrangements necessary for sustaining life already exist, and all living entities receive exactly what they need. It is not possible for men to create food. They can simply take what is already there, given to them by the Supreme. The Supreme has provided the air, the water, the earth, and the sun, as well as the living seed from which all plants sprout. Although a brilliant scientist may try to understand the intricacies of the DNA and RNA molecules in the human being or the rat, he cannot begin to create a small seed. Ultrasophisticated electronic circuitry he can manufacture, but not the fruit tree's simple seed, which though tiny and ordinary will produce enough fruit to feed a large family and enough seeds to create thousands of more trees.

Given the infinite variety of natural phenomena, it is astonishing that the cosmic manifestation functions in such perfect harmony and synchrony. The universe operates so flawlessly that the scientists, bewildered, cannot rest until they completely understand how the natural processes are taking place. For example, the scientists claim to know of four basic forces that control the world about us, and they have as their cherished goal the discovery of a "unified-field theory," which will unite these forces of nature in a single mathematical description. Freely admitting the existence of predetermined and fixed laws of nature, the scientists are attempting to find out these laws in order to live better in the universe. Certainly this is a valid attempt, for everyone knows that a man ignorant of the laws of the land will ultimately run into trouble with the authorities of the land. If a man from America goes to England, for instance, and is unaware that the customary side of the road for driving is the left, not the right, the police will apprehend him. One must know the laws of the place where one lives; otherwise, there will be trouble for him and others. But because men want to avoid any possible inhibitions to their precious sense enjoyment, they have found it convenient to deny

the authority of the Supreme Controller. They declare Him dead and then they enthrone themselves as sovereigns over their tiny kingdoms on earth. Just as a rabbit hides itself from a wolf by closing its eyes, modern man believes himself to be free from the control of God's laws merely by denying their existence. Regardless of this propaganda by ignorant atheists, an intelligent person will consider that if the entire universe is such a tightly knit web of powerful yet precisely regimented forces; if the material elements are under the control of such rigid, stringent laws; and if the birth, growth, maturity, reproduction, diminution, and death of living organisms take place so systematically, then why does the foolish human being think his personal and social behavior are exempt from universal laws and control? This mentality is similar to the preposterousness of a criminal who declares that inside his home the laws of the state have no jurisdiction, and therefore within his house he is free to rob, rape, or murder as he likes. Such a fool, of course, will be swiftly arrested and put away, because the laws of the land act no matter where one is situated within their sovereignty. Likewise, the laws of God control every animate or inanimate aspect of the cosmic manifestation, despite man's boisterous barking. In the same way that there are physical, biological, and chemical laws controlling this material world, there are social laws as well, which are always existing and binding, whether or not mundaners acknowledge them. Man should struggle to unlock the secrets of the Supreme's scientific laws, and he should also earnestly struggle to understand the Supreme's social laws. Because men foolishly think they can ignore the social laws of the Supreme and concoct their own laws governing individual and social behavior, the universal lawmaker and law enforcer is chastizing them, exactly as the police apprehend and punish a criminal.

Doubtless, the human species has fathered many technological advances, but all the industrial transformations and synthetic complications depend on the basic raw materials provided by the Lord. From the ingredients supplied by the Supreme come the necessities of life like food, clothing, shelter, and medicine. At every moment human beings as well as other species of life are dependent on the gifts of God. Since by the arrangement of the Supreme everything all creatures require is so easily and perfectly available, why does man foolishly think that the human species has not been given a perfect social system? If we would only subdue our envious, arrogant tendencies and cease misusing our

intelligence by rebelliously flaunting the Supreme's authority, then we might be able to calmly hear and take advantage of the Supreme Lord's perfect instructions for creating a perfect social system.

The human being is not meant to speculate on what is proper human activity. The Supreme has supplied the human being with a higher level of rational intelligence not for the purpose of speculation but for the purpose of learning from the Supreme Himself the real identity of the living entity. Rationality also enables the human being to mentally speculate, but that is not its purpose. Indeed, mental speculation is a misuse of this valuable endowment of advanced cognition. Man's intelligence is meant to work for understanding his real identity as a spiritual part of the Supreme and for following the indications of the Supreme. The government of society must be fully aware of the Supreme Lord's authority and must follow His orders. Any artificial separation between the orders of the Supreme Lord and the orders of the government will cause severe disturbances. The Lord has perfectly designed man's social system so that the material necessity of satisfying the human beings' bodily needs and the spiritual necessity of gradually elevating mankind to the spiritual atmosphere are both fulfilled effortlessly. This is the purpose of the *varṇāśrama* social system, and the actual function of human intelligence is to surrender unto this supreme social arrangement for the betterment of everyone's existence.



# Backgrounds in Higher Education

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Perfect truth must originate from a perfect entity, one who is far beyond the natural defects that plague mortal men. This perfect entity, the Supreme Person, known in the Sanskrit nomenclature as Kṛṣṇa, has described Himself in the various revealed scriptures of the world. In almost every civilized human society, there is some form of religion, which is based on a certain set of sacred teachings handed down from an ancient time and traditionally followed by the people. These teachings, compiled in books, contain to a greater or lesser degree some knowledge about God and our duties in relationship to God. All the world's scriptures are devotional and informative, but each individual scripture is specifically meant for a particular class of men with a particular level of intelligence. Therefore, these various sacred texts give only as much knowledge of the Absolute as is digestible by their intended recipients, according to the time, place, and circumstances.

The knowledge described in this chapter comes from the Vedic literature, as does the knowledge of the *varṇāśrama-dharma* social system, the subject matter of this book. The Vedic literature, also known as the *Vedas*, is the most vast and complete compendium of spiritual knowledge. Although no literature can claim to have completely exhausted all categories of knowledge, the *Vedas* represent the greatest fund of transcendental knowledge ever compiled in human society. Just the sheer number of books of Vedic knowledge is astounding, and the depth of philosophical and theological brilliance in the *Vedas* is unequalled in this world. A comparison between the *Vedas* and other scriptures would reveal a relationship not unlike that between an unabridged dictionary and its pocket version. The general subject matter is the same; however, the quantity and thoroughness of presentation are radically different. Therefore, the purchasers of the two editions are also different. A person buys whatever edition has the particular level of comprehensiveness he is looking for.

By His various potencies, the Supreme is not only operating the entire cosmic manifestation but also He is educating His parts who



have the invaluable human form of life to use the material world for the best advantage. It is most important to study and understand the material nature from the point of view of the Supreme, because no one has as complete knowledge of its functioning as He. Man can continue agitating his brain in different directions for millions of years if he so desires, but the results will be nothing more than indefinite speculations. But through knowledge descending from the Supreme, we can best understand this material world and utilize it for the correct purpose. Hence, the most intelligent persons accept as their source of knowledge the sublime Vedic literature, because it contains the most information of the Supreme and His social instructions for humanity, given by the Supreme Himself.

The Supreme Personality of Godhead, carefully described in the Vedas, is the topmost living entity. He is a living being like all other living beings in that He has an eternal, spiritual identity. The difference is that He is the supreme eternal among all eternals, the supreme controller, maintainer, and destroyer. Everything in existence is an emanation from the Supreme Lord, exactly as all sunshine is an emanation from the sun globe. Emanating from the Lord are two energies, one known as the spiritual superior energy and the other known as the material inferior energy. The spiritual energy of the Supreme is eternal, full of knowledge, and blissful. It is not bound by the material forces of nature, such as birth and death. It is without beginning and without end. The material energy consists of five gross and three subtle elements. The five gross elements are earth, water, fire, air, and ether, and the three subtle elements are mind, intelligence, and false ego. Just as there are two different energies of the Supreme, the spiritual and the material, there are also two different worlds where the activities of the living beings take place. There is the spiritual world, where all things are composed of the same absolute, spiritual ingredients of eternity, knowledge, and bliss, and where the spiritual pastimes of the Supreme Lord take place, and there is the material world, where the living beings are influenced by dull matter and forced to suffer various material tribulations under the strict rule of time.

All living beings, whether enclosed in the bodies of men, animals, plants, insects, or fish, are originally purely spiritual. The living beings are spiritual sparks, qualitatively equal with the Supreme Lord. In the same way that each sunbeam emanating from the sun globe possesses the sun's qualities of heat and light, similarly each spiritual spark emanating from the Supreme Lord possesses the Lord's

qualities of knowledge and bliss. Yet, though there exists a qualitative equality between the parts and the supreme whole, there is a vast quantitative difference between them, exactly as there is a vast quantitative difference between the small particle of sunshine and the great sun. The Supreme Lord is unlimitedly great, and we the living entities are limited and small. The Vedic literature describes that the length and breadth of the soul can be compared to the dimension of one ten-thousandth of the tip of a hair. This is extremely minute and infinitesimal. Each tiny, infinitesimal spirit soul is qualitatively and quantitatively equal with all other infinitesimal spirit souls but not quantitatively equal with the infinite Supreme Soul. The inherent equality among the infinitesimal souls, however, does not mean their identity is one. Each spirit soul is eternally an individual—distinct and different from every other spirit soul. Just as all snowflakes consists of the same icy water, yet each one is completely distinct, similarly all spirit souls are constitutionally the same, yet each one is unique.

Because the spirit soul is so small, he is not capable of an existence independent from the influence of the Supreme Soul. The infinitesimal spirit soul must exist within the purview of either the Lord's spiritual or material energies. When he stands within the spiritual energy, acting under its influence, he is known as a liberated soul, completely and perfectly situated in his pure spiritual relationship with the Supreme Lord. When a living entity, by his own choice, desires to exist under the influence of the material energy, he is still dependent on the Supreme Lord. But he is allowed to experience the illusion that he is the great controller and independent master of his destiny, and he is also allowed to experience the painful results of this illusion.

By applying the dialectic method of thesis, antithesis, and synthesis, we can easily grasp the relationship between matter and spirit. If we consider matter—the inert, inferior energy of the Lord—as the thesis, and spirit—the dynamic, superior energy of the Lord—as the antithesis, we will find that the synthesis is the material world, where dead, lifeless matter is manipulated by the spirit souls, who exploit the dead matter for their own enjoyment. This dead matter is worthless without the presence of the spirit soul, but when contacted by the soul it becomes activated. In addition to the synthesis that happens when the spiritual energy meets the material energy, there is the synthesis of the spiritual world and material world. If we consider the needs of the material world as the thesis and the needs of the spiritual world as the antithesis, the

resultant synthesis is known as *varṇāśrama-dharma*, the spiritual social system within the material world. This spiritual social arrangement is the perfect synthesis of the material requirements for bodily maintenance and the spiritual requirements for self-realization in relation to the Supreme Lord. Those who follow this system are well aware that simply fulfilling the gross material needs of eating, sleeping, mating, and defending is not sufficient for a perfect life and that the eternal relationship of the soul with the Supreme must also be attended to. If one simply tries to fulfill his material necessities but neglects to nurture his spiritual development, his life will be frustrated, and conversely, if one attempts to ignore all material necessities and depend solely on the spiritual energy, he will not be able to properly maintain his material body. Thus, a social system that fulfills both requirements simultaneously is the most advantageous for the human being to follow, and this system is called *varṇāśrama-dharma*.

*Varṇāśrama-dharma* is the spiritual social system devised by the Supreme Himself. *Varṇāśrama* means "the social and spiritual divisions of life," and *dharma* refers to the intrinsic quality of every living being. Exactly as the intrinsic and inseparable quality of fire is heat and light, the inseparable quality of the living entity is service to others. When a living being is wrapped up by the covering of a material body, his service tendency manifests in a material way, and when the interference of the material energy is removed, the service propensity manifests in its original, pure, spiritual way. Regardless of one's material status or position of wealth, one always engages in the service of others. This perennial propensity of service displays itself sometimes as service to one's wife, children, or other family members; sometimes as service to the country in the form of military obligations or taxes; or sometimes as service to one's school instructors, work employers, and even one's lovers and friends. In every situation in life one is somehow or other serving someone else. We can see that even very rich men reduce themselves to the position of serving their dogs. When taking a dog for a walk in some large cities like New York, even the most aristocratic man must carry a shovel, scoop up the stool of his animal, and dispose of it hygienically, or else pay a fine. For a few moments, perhaps, it is possible for a person to avoid serving others. Nevertheless, he is still bound by the service he must perform to his material body and senses, as the forces of his desires for sense gratification drag him here and there. After the body's death, small worms and insects often eat it; thus the body renders service by becoming food.

Service is our natural function, but because of material illusion, we never think of ourselves as constant servants. The materially contaminated human being, fond of illusively thinking himself the master of his surroundings, does not consider that a master must also render service to others. Therefore, because in all circumstances the service propensity manifests, it is understood to be the *dharma*, the inherent nature, of the soul.

The spiritually purified, self-realized person can fully realize his natural constitutional position as servant of the Supreme Lord. The spiritual nature is composed of service, but service unmarred by the material distresses of birth, death, old age, and disease. Service in the spiritual world is performed by the spirit souls in their original, spiritual forms, which are eternal, full of knowledge, and blissful. Since one's original, natural position in the spiritual world is servitude, when one comes to the material world, described in the *Vedas* as a perverted reflection of the spiritual world, one also engages in service, but that service is material and inferior. One may falsely assume that service is simply an activity of the material body, but one should understand that since matter is lifeless, it is not possible for matter to manifest any tendency of its own. The entrance of the spirit soul brings the tendency to serve—it is the soul that manifests the service attitude, not matter. When the influence of matter on the soul is removed, then the original, pure nature of the soul is exposed again. This nature is the rendering of eternal service to the Supreme Lord. When this eternal, pure position of service is synthesized with the temporary, material position of service, the resultant combination is the *varṇāśrama* system. Unique among all social systems because it completely engages the material world in the service of the Supreme Lord, the *varṇāśrama* system is the perfect synthesis between the spiritual and material worlds. When the living entity invests his service propensity in pleasing the Supreme, then that propensity becomes the means of attaining all perfections, both spiritual and material.

A person may question why it is important to serve the Supreme Lord. Some people may suggest that it is more practical and beneficial to perform welfare activities for the masses. Other people will declare that one's own satisfaction through service to one's senses is most important. Though such assertions may win widespread support in the modern materialistic societies, they do not take into account the most important facts of reality. If living beings are taken out of their natural environment and artificially placed in another environment, they will perish. If the living being

decides to avoid serving the Supreme, then he will suffer in various ways before ultimately perishing. His position will be just like that of a fish on dry land. The fish may be offered all material facilities on the beach of the ocean. We can supply him tasty food, nice clothes, even a new car, but the lack of a proper living atmosphere will cause his quick death. Without water he cannot live or enjoy. In the same way that a fish dies on dry land, we living entities, who have foolishly denied our existence in the spiritual atmosphere, pathetically flap and die on the shores of time. Our natural atmosphere is the spiritual world, but owing to our contact with matter, we are now implicated in various miserable conditions, especially old age, disease, and death.

It is not possible for anyone to become satisfied without Kṛṣṇa. Nor is it possible for anyone to satisfy others without Kṛṣṇa. All social welfare work is doomed to failure if not performed with the proper spiritual understanding. A tree, for example, will take water through the roots alone. If one tries to nourish the tree by watering the individual branches or twigs, he will fail to help the tree—it will die. Similarly, one may try to satisfy or nourish directly the individual living entities, the parts of the Supreme, but like the tree, they will not gain satisfaction in this way. One must water the root of all existence, Kṛṣṇa, then the parts of the Supreme are automatically satisfied. In the same way that water poured on the root of a tree automatically circulates to the individual leaves and branches, similarly service applied to the root of all existence automatically benefits all living entities. If a person renders service to the Supreme Lord, Kṛṣṇa, then this service is beneficial to everyone. When we try to avoid serving the Supreme, we create a distorted and diseased civilization, which chokes the life of its members. A society avoiding service to the Supreme cannot properly sustain its members.

The varṇāśrama society revolves around this most important essential of spiritual service. It connects the living entities to the Lord in loving service and therefore enables them to become completely satisfied and perfect. One who understands that everything within this creation is owned and controlled by the Supreme Lord can also understand the necessity of serving Him. To teach us the facts of universal proprietorship, the Vedas inform us:

*iśāvāsyam idaṁ sarvaṁ  
yat kiñca jagatyāṁ jagat  
tena tyaktena bhuñjīthā  
mā gṛdhaḥ kasya svid dhanam*

“Everything within this universe is owned and controlled by the Lord. A person should therefore only accept those things necessary for himself, which are set aside as his quota, and he should not accept other things, knowing well to whom they belong.” The Supreme is the owner of this world. He has created this world and supplied its facilities to us just as a landlord supplies the building and utilities like electricity and heat. Of course, sometimes certain things are given to us freely by those who love us or by government social services, and one can accept these things without paying. Likewise, one may also freely accept a certain amount of material facilities from the Lord without fear, because the Lord has given them to us. He is naturally supplying all that we need, without problems for us. As long as we remain in connection with the Lord through loving service, then simply by this devotion we are properly paying our rent for this material world. But if we foolishly deny the existence of the supreme landlord and proprietor, then although He may supply for some time, ultimately He will forcibly and unpleasantly evict us from our comfortable facilities in this world.

A God-centered society sees the Lord as the master of the social order. It strives to maintain a good relationship with the supreme authority. In any normal state or country there are certain laws of the land, and the first responsibility of the citizens is to know these laws. If they do not know the laws then there is every possibility that they will break the laws because of ignorance. If one breaks the laws of the land, one will suffer, whether one was aware of the law or not. Ignorance is no excuse in the eyes of the law. One may possibly escape detection and apprehension by the laws of the land, but there is no chance of eluding the laws of God. It is the responsibility of the citizens of the material world both to know these laws and to follow them. Otherwise, they will be guilty of breaking the laws and implicated in various punishments. Kṛṣṇa has given all living entities complete opportunity to utilize and enjoy this material world, but in return He expects those in the human form of life to understand His supreme nature and to follow His instructions. Therefore, He issues the religious principles found throughout the ages in all civilized societies. If one oversteps these laws, he is punished. For example, we are given a quota of material requirements and we must not try to take more. This quota is determined by the arrangement of the Supreme, and if we take more, then we are guilty of usurping another's property and we will be summarily punished. Ignorance of the laws of God is the cause of all suffering in this world. Actions done in ignorance produce

undesirable consequences; as long as ignorance prevails, suffering must continue. To eradicate suffering, one must begin by destroying ignorance. When humanity becomes aware of the laws of God, then ignorance will rapidly dwindle.

Learned men generally believe that they can trace all actions and events in this world to rationally explainable causes. Mankind has been very diligent in its efforts to understand and classify all the causes and effects perceived in the universe, but beyond the immediate causes experienced by man is the remote cause, the Supreme Lord. All actions and reactions are taking place within the purview of His energies, either the material energy or the spiritual. The universal law of action and reaction, enforced by the authority of the Supreme, is known in the Vedic literature as the law of karma. For every material action performed in this world, the law of karma gives the corresponding reaction.

Why are some people born with a silver spoon in their mouth, and others born into utter poverty and squalor? Why do two people who are born in the same circumstances and who work equally hard for material success experience completely different results? Why is one person born ugly or with low intelligence and another person, beautiful or with an ingenious intellect? All these routine inequities, an inherent part of the material reality, are the effects of the law of karma. This all-powerful regulator awards the appropriate reactions to all our actions. If we perform good, pious actions, then we will receive good effects, and if our actions are impious, then our effects will be bad. And between the two extremes of good and bad causes and effects, one can experience innumerable mixtures. Basically, "good karma" provides one with pleasurable material circumstances, such as birth in a successful family, high education, personal beauty, wealth, and so on. "Bad karma" inflicts one with distressful material circumstances, such as poverty, disease, legal implications, and so forth. It is not possible to starkly delineate the workings of the law of karma because it is very subtle and because the activities of the living entities are very complex, being neither all pious nor all impious. For example, one's good karma may initially bless one with birth in a wealthy, aristocratic family, eventually even allowing one to become the Shah of Iran. But because one's karma is mixed one also will have to suffer for previous impious activities and therefore suddenly one may plummet from a high position and become a complete outcast. The former leader falls down by the influence of the Lord's karmic system, and the new leader, propelled upward by his good

karma, takes the top position. The new leader enjoys for the amount of time awarded him by the law of karma, and when the effects of his good karma are expended, he too meets with material inauspiciousness.

A person can mold his destiny as he likes, but once he acts in a certain way, he must undergo the corresponding reactions. This means that predestination exists simultaneously with free will. At every moment, one has the free will to act in a certain way. For example, I have the free will at any time to go to my neighbor and kill him, but then I am obliged to accept the corresponding sinful reaction. When, by the arrangement of the law of karma, it is time for the reaction to manifest, then predestination will take over and I will have to suffer in the prescribed way. Similarly, if I do something good, then I become predestined to receive a good reaction. One has free will to perform sinful, impious acts and one also has the same free will to perform pious, good acts. Just as suffering comes into our lives without our endeavoring for it, happiness will also come without endeavor, because the appropriate amount of happiness and distress arrives automatically, in reaction to past activities. The simultaneous existence of predestination and free will is not contradictory. For instance, as the karmic result of past sinful activity, one may suffer from cancer or experience severe financial distress, but while undergoing this predestined suffering, one always has the free will to choose to perform a pious activity, such as giving charity to a good cause. One can always choose new actions, even though at the same time one is suffering or enjoying from past reactions. Of course, if because of past impious activities one loses a limb or is blind, one may not be able to perform present activities according to one's fullest desire, but one can act in other ways with the facilities still available. Thus, the human being is partially restricted by his past activities and he is partially free, to create new pious or impious reactions. One is given a quota of enjoyment and suffering according to his karma. If under the karmic arrangement of the Supreme, one is due to suffer one's quota of distress, one cannot artificially escape this destiny by making material adjustments in one's life or surrounding world. One can counteract the distress only by performing pious activities, or else one must wait until by the karmic arrangement one begins to experience the effects of past pious activities again. For example, a person who has spent years in poverty, never rising above destitution no matter how hard he worked, may suddenly receive some immense good fortune and become an overnight material success.



At present, mankind is totally ignorant of the intrigues of the law of karma. Striving to overcome karma's binding effects by steadfastly proclaiming ignorance of the Supreme's cause-and-effect arrangement will never help. Every human being in material existence is duty-bound to learn the laws of material existence, just as every driver is obligated to know the traffic codes—before he begins to drive. Awareness of the laws of the Supreme is the key to developing a healthy and happy social body. If a society's members are performing pious actions, living in accordance with the laws of the Supreme, then they will never have to suffer. The secret for social happiness is to arrange society so that the greatest amount of pious activities can be performed. The secret for social disaster is to allow a society to fall into impious activities. Modern societies would like to create better and better facilities for material enjoyment, yet every day they are committing greater and greater sinful activities. Therefore, in spite of their grandiose endeavors they must suffer. What is the use of struggling hard for economic development and increased sense gratification if these efforts are simultaneously causing distress? Because human beings are ignorant of the laws of the Supreme, their attempts for prosperity will always end in failure. In a *varṇāśrama* society, on the other hand, people are well educated in the laws of action and reaction. The *varṇāśrama* government realizes its dependence on the reactions of the people's actions. Hence, the government tries to create an atmosphere wherein people are encouraged to perform the most beneficial actions. When a society is filled with people who are performing pious actions, then the whole society prospers, owing to the resultant good reactions. A *varṇāśrama* society is designed to provide its citizens with happy, prosperous lives, free from natural and man-made disturbances.

The *varṇāśrama* social system has an even higher aim than equipping people with good karma. Good karma is not the highest benediction, because in order to enjoy the results of good karma one must have a material body. In this sense, all karma—good or bad—is bondage. As long as one performs material actions, good or bad, one must receive a future material body so that one can undergo the reactions, good or bad. Although the next body may be very enjoyable, still one has the fate of remaining in the material world. Thus, it is not advantageous simply to perform good actions, for one must return to this world in another body to enjoy the results. Of course, a society of good karma is much better than a society where the people, grossly ignorant of the law of karma, will

be forced to suffer in life after life because of their atrocious actions. Still, a society of good karma is not the ultimate solution to the material problem. The final, total solution is to become free from all reactions, both good and bad, pious and impious, and thus gain entrance into the spiritual world. The real mission of a sane society is to elevate its people out of the material world entirely, restoring them to their original, spiritual positions as pure servants of the Supreme. This is only possible when a person's actions are spiritual. If the action is spiritual, then the subsequent reaction cannot be material—spiritual actions are not subjected to material reactions. A material action will bring about a good or bad material reaction, but spiritual actions have no material reaction; rather, they bring about spiritual reactions. For example, when one eats food forbidden by the laws of the Supreme, one must suffer a heavy reaction. Eating the prescribed food for a human being is much better, but there is still a reaction of some sort, because although a vegetarian is certainly more pious than a meat-eater, the vegetarian is guilty of killing also. Hence, the vegetarian must also incur a reaction, slight though it may be. The best situation is when the food is first offered to the Lord. Then all reactions are vanquished by His grace. Food first offered to God purifies the eater. Not only will the eater incur no material reactions but also he will experience sublime spiritual reactions. Actions performed in devotion to the Lord relieve the living being from his great burden of sinful reactions accumulated throughout his various lives. A person engaged in the devotional service of the Supreme Lord becomes eligible for spiritual liberation. He can go back home, back to Godhead, the actual perfection of life. This is the unparalleled gift of a *varṇāśrama* society—freedom from the entangling web of material reactions and reinstatement in one's pure spiritual glory.



# The Varṇāśrama Truth of Social Equality

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Upon mention of the *varṇāśrama* system, India's Vedic literature, and the Supreme Lord Kṛṣṇa, some readers may feel slightly apprehensive, owing to certain unnecessary misunderstandings. Two misconceptions that may arise in the reader's mind are that the *varṇāśrama* social system is merely some Hindu cultural phenomenon or that it is a replica of India's infamous caste system.

First of all, one should know that the word *Hindu* is nowhere to be found in the Vedic literature. This word is an appellation born of the Arab Muslim era in India, which began in the sixth century and culminated in Akbar's Moghul Empire. The Arab Muslims referred to all the people living east of the Sindhu River (now called the Indus) as *Sindhus*; however, because their native speech habits did not allow the *s* sound to be clearly pronounced, the word *Sindhu* came out of their mouths as *Hindu*. Since that time the loose label *Hindu* has been applied to anyone living in India who is not a convert to Christianity or Islam, and the tag "Hindu religion" has been used to describe a potpourri of Indian religious, cultural, and nationalistic activities. But the *varṇāśrama* social system is beyond all temporary, bodily designations of nationality, culture, and religion. Materially, one may identify as a Muslim, American, Hindu, Russian, or Catholic. Spiritually, however, all living entities are qualitatively the same as spirit souls, parts of the Supreme Soul. The *varṇāśrama* social system is based on the pure science of the eternal relationship between the infinitesimal spirit soul and the infinite Supreme Soul—it is not the property of any religious or national group.

Just as we should not confine the *varṇāśrama* social system to the material designation of Hindu culture, similarly we should avoid equating it with India's caste system. This despised and hated system, rightfully terminated by the modern government, is an extreme perversion of some aspects of *varṇāśrama*. During the time of the caste system, one's position in society was strictly

determined by one's birth in a particular family, with no consideration of the individual's qualities or abilities. Naturally, such a foolish, inhumane social policy led to mass exploitation. Power concentrated in the hands of an elite class, who justified their privileged positions by their birth in a particular family. Those born in low families were condemned from birth to remain in the same low position, regardless of their abilities and achievements.

The *varṇāśrama* system rests on a totally different principle. The individuals of society are not to be organized by birth. Instead society's members are to be organized according to their qualities and activities, known in Sanskrit terminology as *guṇa* and *karma*\*. This system of organizing men according to *guṇa*, their qualities, and *karma*, their activities, is an eternally relevant system because human beings always possess different qualities and different styles of activity. We acquire these various qualities and styles of activity by heredity, education, social conditioning, or our own independent effort, but in every case man possesses certain qualities and certain styles of action—it is impossible to speak of man without these two factors.

We can see that in every human society some pattern of social differentiation or class structure exists, even in societies that deny this. The principle of social differentiation is a constant throughout all human society, although the form of the differentiation may vary. *Varṇāśrama-dharma* directly confronts this principle of differentiation and rather than denying the existence of social differences, it perfectly divides society in a way beneficial to both the individuals of society and the society as a whole. The proper guidelines for social division are explained by Kṛṣṇa in the *Bhagavad-gītā*. He states, *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: "Every society should recognize four social divisions, which naturally and eternally exist in every society because they have been created by the Supreme Himself." The first division is the intelligentsia—society's men of letters, the brain-trust. This class includes scholars, educators, philosophers, and theologians. The second division is the administrative and military class, which includes government leaders and administrators who manage the smooth operation of society, and the police and armed forces who protect society from internal and external danger. The third division is the agricultural and mercantile class, composed of the food

\*This is another meaning of the Sanskrit word *karma*, not included in contemporary English's adoption of the word.

producers, the merchants, the organizers of manufacturing, and also the handlers of society's financial transactions. The fourth division consists of all the many varieties of workers, who offer their services for production and for the maintenance of things already produced. Included in this division are the different kinds of entertainers, who offer society pleasures in music, art, drama, and so forth. In Sanskrit terminology those in the intelligent class are known as *brāhmaṇas*; those in the administrative and military class, as *kṣatriyas*; the merchants, farmers, and bankers are known as *vaiśyas*; and the workers, as *sūdras*.

Individuals corresponding to these four divisions exist in every society, whether the society recognizes this system of classification or not. Because the Supreme Lord has created all material bodies, He is preeminently qualified to understand how all material bodies should be coordinated when massed in a human society. From the spiritual point of view, the *varṇāśrama* classification is impossible to avoid without causing great havoc simply because the Supreme Lord has already designed human society to function in this way. And from the material, practical point of view, it can be seen that without the presence of these four types of men, no society can fulfill the basic requirements of human life. Of course, men have thought of innumerable other ways to order society and they are surely capable of inventing countless more ways in the future. But since the *varṇāśrama* method comes from the all-perfect Supreme, an intelligent person will find little to gain by exhausting his limited brain to devise other methods of classification. Too much we are already suffering for our past futile attempts at sociological speculation.

The four divisions of *varṇāśrama* are clearly understood in an analogy of the *varṇāśrama* social body with the human body. The *brāhmaṇas* are the head of the body because they are the guiding brain; the *kṣatriyas* are the arms because they protect society; the *vaiśyas* are the stomach because they provide society's food; and the *sūdras* are the legs because their labor supports society. Each part of the *varṇāśrama* body is important. No sane person will mutilate one part of his body and tenderly care for another part, and similarly society cannot mistreat one part of the *varṇāśrama* social body and pamper another. No one will agree that his head should enjoy a comfortable pillow while his legs lie on sharp pins. Granted, the head may be considered more important in terms of the function of the whole body, but without legs, for example, the body cannot move. Certainly, the other parts of the body, although

important, actually depend on the direction of the head. Without the head the whole body is useless. Still, each part of the human body is essential for a happy, normal life. If a person wants to enjoy life he must possess the full facilities and cooperation of all the parts of the body—no part can be ignored or mistreated. Although the stomach may not occupy such an elevated position as the head, without the stomach the head will not receive the energy it must have to think. Without protection by the arms, the whole body is vulnerable to attack. All the parts of the body work together for the benefit of the whole. Likewise, in the *varṇāśrama* system all the parts of the social body are essential and work together for the good of the entire society. The four divisions in *varṇāśrama* society function differently, owing to their different inherent qualities and styles of activity. Nevertheless, the same goal and reward is achieved by everyone: the satisfaction of society's material as well as spiritual needs. A properly organized and maintained *varṇāśrama* society is devoid of all interclass friction and envy because it serves the needs of the whole social body, without favoring one part of the society over another. By artificial discrimination one section of society dominates another to achieve increased sense gratification at the oppressed section's expense. Real discrimination between different sections of society means preventing an overlap of activities or a misuse of energy within the social body.

Since history has witnessed many inequities in the world's social systems, and since most of these inequities arise when one class of men tries to lord it over and enjoy at the expense of another, man has attempted to devise social systems that firmly establish equal relations among all members of society. In fact, some scholars have noted that the great humanistic hallmark of the twentieth century has been the push for mass egalitarianism. Especially significant have been the socialist or communist philosophies, which attempt to create equality by reducing everyone to the position of a worker for the state. The state is supposedly nondifferent from the interests of the people, and all the "equalized workers" have the same goal of increasing production. Unfortunately, because so many different varieties of human beings exist, it is not possible to artificially label all men as equal, nor is it possible to create a classless society. Yet, in moments of extreme quixotism, sometimes men desire to think that it is indeed possible to overlook the innumerable innate differences among people and declare that all human bodies have the same qualities and propensities. For example, the past decade

has seen a much publicized attempt at “women’s liberation,” the eradication of all social differences between men and women. Some nations now loudly proclaim that their men and women are treated exactly the same. But if men and women are equal, then why are men chasing madly after women, falling at their feet, and begging them for enjoyment? Also, if they are really equal, then why should the women always have to suffer the maternal troubles of carrying a child within their womb and giving birth? If real equality exists then sometimes let the men become pregnant. Sometimes the men can undergo the pains of childbirth and sometimes the women—a perfect egalitarian solution. But of course, this is not possible. The difference in bodily function is natural, inherent, and cannot be changed. This is a good example of how natural differences in bodily construction cause irreducible differences in the qualities and activities of human beings.

There are other examples of inherently unequal positions in society. Someone born with a very strong and powerful body can become a world-famous professional boxer. But I, the author, for example, am very frail and fit for doing other kinds of work, like writing this book. If I had to fight a few rounds with a man fully endowed with a boxer’s physical strength and endurance, the result of the match would leave me hospitalized for years, even if I weighed more than he. I have no capacity to perform strenuous physical labor, whereas another has more than enough of this capacity. Similarly, one who has been blessed with an advanced I.Q. cannot be expected to act in the same way as one who has a low I.Q. We cannot take men capable of doing no more than digging ditches in the street and make them physicists, to prove all human beings are equal. Inherent qualities and tendencies, born with the body at the time of birth, create from the very beginning of our lives differences between one person and another, one sex and another, one intelligence and another, one strength and another, one beauty and another, or one fame and another. These differences are products of the law of karma, which as explained in the previous chapter, grants all living beings various bodies with various qualities and propensities, according to their past life’s activities. Each individual has certain desires that cause him to act in a certain way. Thus he creates for himself an unique set of pious and impious activities and he will take his next birth with certain predetermined qualities and a style of action. Since this predetermination is managed by the authority of the Supreme, we have no other possibility than to accept these qualities and styles as



the gifts of the Supreme and organize society in such a way that the qualities and styles are integrated, not artificially negated. The *varṇāśrama* system is based on recognizing the differences among people, exactly determining each person's qualities, and engaging a person according to his capacity to act, for his benefit and the good of the whole society.

Desiring to understand how to create an atmosphere free from social inequities, many people have concluded that society should not accept the existence of differences among human beings. Many people fear that as soon as differences among human beings are accepted, then value judgments and rankings will be placed on these differences, and consequently exploitation will naturally result. Therefore, various egalitarian philosophies of social organization, authored by Marx and other social utopians, are sometimes eagerly embraced. Although practical, everyday experience shows that in this world of duality higher and lower positions always exist, mankind has a deep sentiment that the world should not be like this. We instinctively feel that there should be some kind of intrinsic equality among all people. Any efforts, however, to establish this instinctive feeling of equality within the material realm of day-to-day affairs will always cause havoc, because equality on the material platform simply does not exist. We will always see that someone is in a better position, someone a worse position; someone has more of a particular ability, someone less. If a society actually forced total material equality upon its citizens, then the people would be completely unable to act according to their particular qualities and abilities, and the whole society would be a ridiculous affair. People meant to be farmers would be military leaders, and government administrators would grow food. People meant to be plumbers would be professors, and intellectuals would repair the streets. Certainly this is utter insanity. Anyone should be able to understand that if one wants to have a successful physics laboratory, for example, one should not fill it with farmers, nor should one put intellectuals to work in agricultural fields and expect wonderful results.

These extreme cases are obvious, of course. Still, the fact remains that modern societies are disturbed and inefficient because the administrators are unable or unwilling to recognize each citizen's qualities and inclinations. Modern society is organized according to money, fame, and gross sense enjoyment. People choose their lifetime occupation by criteria other than their personal well-being and satisfaction, and consequently the general welfare of the whole

society suffers. If the parts of society are satisfied, then the whole that comprises them will also be satisfied. If society's individuals are not personally satisfied, then regardless of any ingenious collective organization, the society must break down. Therefore, the modern methodology of channeling people into occupations according to the criteria of money, fame, and sense gratification threatens the basis of social security and stability.

The author recalls that in America during the fifties there was a sudden, unprecedented demand for engineers, computer technicians, and schoolteachers, to fill the seemingly insatiable needs of the new postwar era of science and technology. Because of this "emergency situation," young people were coaxed—rather, bribed—to take up the unoccupied occupations. Abnormally generous salaries, good working hours, ample vacations, and other baits were dangled before eager young eyes. Influenced by such lures, many young people immediately changed their previous educational and career goals in order to take advantage of the delightful dearth. But after a short while, ten or fifteen years later, everyone discovered that not only had the shortage ended, but also the job market for the previously lucrative occupations had become glutted. Not enough job vacancies existed to accommodate the waves of newly qualified engineers and teachers. Once again, students abruptly changed horses in midstream, hurriedly adapting to avoid the overcrowded engineering and teaching fields. Here we can see how the simple lure of money is sufficient to herd people into occupations without any discrimination as to the individual's actual qualities or inclinations.

In all societies, the general underlying motive for one's choice of occupation is the size of the paycheck at the end of the month. Sometimes, especially for prospective entertainers, the lure of fame also determines one's decision. People have learned to make the accumulation of financial fortunes or the achievement of great fame the barometer for judging a successful life, and they passionately struggle to attain this money and fame. Certain exceptionally successful persons have become idolized paragons for the general population to emulate. But obviously not everyone in society will become rich or famous. In fact, only a small minority will ever achieve their dreams. Hence, society becomes overrun with frustration because its people are struggling to reach heights attainable by only a select few. Although society should be organized according to the natural qualities and work inclinations of

the people, instead we find society organized around people's feverish desires to do anything conducive for obtaining fame and money. If one fails to achieve these goals, one is faced with shame, deep frustration, and in extreme cases, suicide. The common route for solving common failure is alcohol and drugs, freely indulged in by all of society's members, even the schoolchildren and housewives. Of course, we do not so often hear of the frustrations of those who have actually attained their long-sought goals of money and fame, but the personal lives of the rich and famous, laden with divorce, depression, and suicidal despair, evidence that mere attainment of money or fame is not the cause of personal satisfaction.

Varṇāśrama society discourages artificial economic striving, which results from artificially induced greed for an artificial standard of living. In an artificial society, people are pressed to take up unnatural styles of activity in order to attempt the satisfaction of their inflamed material desires. But a *varṇāśrama* society recognizes the actual nature of the individual and engages him accordingly, in one of the four social divisions. Exactly how this is done will be explained in later chapters. When people realize the satisfaction of acting in harmony with their natural propensities, they will not artificially strain for unnecessary material achievement. Only a fool neglects a fresh stream of water right at his feet to search futilely in the desert for "better water." The secret of *varṇāśrama* social success is that genuine satisfaction is made easily available. Placing the human being in his proper sphere of activity, so that his natural working inclinations can blossom, is definitely major progress toward his attainment of satisfaction. And removing the external, artificial social pressures pushing him to become someone he is not in order to attain something that will not satisfy him anyway is a major safeguard of this satisfaction. Simultaneously, the spiritual nature of man must also be catered to, because it is on the spiritual platform that real, lasting satisfaction is found. Here lies the real beauty of the *varṇāśrama* system.

As mentioned in the previous chapter, the living entities are eternal parts of the Supreme Lord Kṛṣṇa, and therefore they are eternally meant to connect with Him in transcendental loving service. The *varṇāśrama* system accomplishes this link between the living being and the Supreme by engaging everyone directly or indirectly in the devotional service of the Lord. All the members of the *varṇāśrama* society directly engage in the service of Kṛṣṇa or

indirectly engage by serving those directly serving Kṛṣṇa. Either way, the living entity is reinstated in his natural position of servant of the Supreme, and this position is the most satisfying for him. Today, because of their materialistically passionate societies, people are mad after so many material objects. They are simply slaving day and night to accumulate more sex, more fame, more cars, more planes, more bombs—more, more, more, more. This endless treadmill of material acquisition will never lastingly satisfy anyone, and ultimately old age, disease, and death will force one to give up the struggle. But when one comes in contact with Kṛṣṇa, the source of eternal satisfaction and enjoyment, then one is no longer the slave of insatiable material passions, and the great material agony—hankering for what one does not have and lamenting for what one is losing—is cured. As long as one attempts to find satisfaction in the material world, one must struggle daily until the moment of death. But as soon as one attains the service of Kṛṣṇa, materialistic hankering and lamenting cease and one becomes satisfied in spiritual realization. This is the actual method for satisfaction. Unless one comes to the spiritual platform one will never be satisfied, no matter how gallantly one tries.

The *varṇāśrama* system realistically faces the existence of material inequalities, correctly understanding them as an unavoidable fact of the material world. It then proceeds to ingeniously utilize these various inequalities in a way that allows everyone to experience the only real platform of equality—spiritual equality. On the spiritual platform living entities are absolutely equal. Although unlimited varieties dwell in the spiritual world, these varieties, existing within the absolute realm of spirit, are all eternal, full of knowledge, and blissful. Material equality exists in word only, but spiritual equality exists eternally within the hearts of all living beings. The *varṇāśrama* system rests on the spiritual platform and thus supplies an eternal atmosphere of spiritual equality for all men. Because the system allows our natural spiritual equality to manifest, there is not the interpersonal enviousness that multiplies and then tears a society apart from within. Since the society is directed by people who can see spiritual equality and teach it to others, society's members can factually perceive that one who acts as a street cleaner is not different from one who acts as a head of state. Both are working for the same goal and both are nearing the same perfection of satisfying the spirit self in a relationship with the Supreme. Therefore, no real difference exists between a man who works in

one class and a man who works in another. Materially they are dissimilar, but spiritually they are both equally eligible for the same satisfaction.

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Before hearing the science of the *varṇāśrama* system, one should become acquainted with the creators and maintainers of the system—the Vaiṣṇavas. The Sanskrit term *Vaiṣṇava* means “follower of Viṣṇu.” Viṣṇu is another name for Kṛṣṇa, the Supreme Personality of Godhead. In the general group of Vaiṣṇavas, some are specially empowered by the Supreme Lord to represent Him in the material world. These transcendental ambassadors are known as Vaiṣṇava *ācāryas*. An *ācārya* is an exceptionally advanced Vaiṣṇava who perfectly knows the science of the Supreme, as it is revealed in the *Vedas*, and who teaches devotion to the Supreme by both his instruction and his personal example. An *ācārya* is the topmost saintly person among the Vaiṣṇavas. His mission is to enlighten materialistic, ignorant people and engage them in spiritual activities.

The Supreme Lord desires that His perfect social system, *varṇāśrama-dharma*, be mankind’s standard form of social organization. The part of the Vedic literature entitled *Viṣṇu Purāṇa* contains this statement:

*varṇāśramācāratā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam*

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the *varṇāśrama* system. There is no other way to satisfy the Supreme. Every person must be situated in the *varṇāśrama* institution.”

Sometimes, because of the corrosive influence of all-powerful time, which wears down everything in the material world, even perfect *varṇāśrama* systems deteriorate and temporarily almost disappear. Since the Lord is the father of all living entities, including those in material illusion, He is more sorry to see His parts suffer than the parts themselves. Therefore, whenever during the course of world events the *varṇāśrama* science seems lost, the Lord arranges that His empowered representatives reestablish His divine social instructions.

Because the people and cultures of the world change as time progresses, it is not possible nor practical to reintroduce every minute detail of the *varṇāśrama* system described in the *Vedas*. The *Vedas* are an immense cornucopia of knowledge, containing a bounteous wealth of both major and minor recommendations. Some of the incidentals are specifically meant for particular times, places, and circumstances in the world's history. But the fundamental principles and basic instructions given in the *Vedas* are eternally relevant to all living entities, whenever and wherever they live. Advanced Vaiṣṇavas have the ability to see beyond the minute details of the *Vedas*, which may be appropriate for a certain cultural context only, and grasp the essence of the *Vedas*, the fundamental principles and injunctions, which are timeless in application. By the Vaiṣṇava *ācāryas*' reestablishing the *varṇāśrama* science within today's and tomorrow's circumstances, the eternal beauty of the *Vedas* will shine forth. The establishing and maintenance of the *varṇāśrama* system ultimately depends on person. The personal potency of the Supreme Lord, Kṛṣṇa, manifested through the persons of His *via* mediums, the Vaiṣṇava *ācāryas*, is the life and soul of the *varṇāśrama* system. Without the personal inspiration of the Lord's representatives, the *varṇāśrama* system can not be revived, for the magnificent and noble endeavor requires great knowledge, spiritual strength, and endless tolerance and compassion. No ordinary man can overcome the massive difficulties involved in erecting a spiritual society amidst the jungle of modern nescience. No ordinary man can entice the spiritually lethargic people of today to work together for rebuilding the world on the correct foundation. The Vaiṣṇava *ācāryas* are pure devotees of the Lord. This means they are completely free from sinful desires and activities and are always absorbed in serving the Supreme. They are also accomplished chanters of the Lord's holy names, having personally realized the Vedic instruction that in this age chanting the holy names of God is the necessary process for self-realization.

Fully endowed with transcendental knowledge and spiritual potency from Lord Kṛṣṇa, the Vaiṣṇava *ācāryas* determinedly work to change people's lives from pure materialism to pure spiritualism. Owing to their ability to contact the Lord and receive direct inspiration from Him, the *ācāryas* possess complete realization of the ways and means to fit the *varṇāśrama* system into the modern context. They demonstrate this inspired knowledge and realization in their daily activities, which astound ordinary men. The *varṇāśrama* system will come alive due to the very presence of the

ācāryas. When the general populace sees their activities and hears them speak, the people will become naturally attracted to follow such highly qualified, dedicated, and spiritually surcharged men, who only care for the highest well-being of mankind. People are not so foolish that they cannot discern whether someone is working for his own aggrandizement or the actual good of humanity. The people may not see for a short time, but gradually they always come to understand the real motivations of their leaders.

The ācārya is an open book. Those who have the opportunity to know him personally will find little difference between his public and his private lives. They will discover no other interest in him than rendering pure devotional service to the Lord by spreading God-consciousness throughout the world. The Vaiṣṇava ācāryas and the Vaiṣṇavas in general will establish and maintain the Supreme Lord's *varṇāśrama* system by their speeches, their writings, their management, and, most importantly, their personal example. One should not think that the four social divisions about to be described will emerge and function automatically. The Vaiṣṇavas' spiritual inspiration and practical ingenuity will set the *varṇāśrama* society into motion by the training of qualified persons to guide and lead society. And when the system is rolling, the Vaiṣṇavas will watch over it to maintain its spiritual purity. One should know for certain that the spiritual radiance of the Vaiṣṇavas is more than sufficient to nurture and sustain new human societies. The Vaiṣṇavas can transport every citizen to the platform of eternal bliss and full knowledge by engaging every citizen in his natural and constitutional activity—devotional service to the Lord. This is the zenith of social progress.

*Part II*

The Brāhmaṇas: the Head of the Social Body

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# Society's Need for Vedic Intelligence

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### **The Social Importance of the Vedas**

Every society, whether primitive or complex, requires some degree of intelligence to direct its affairs. Sometimes this guiding intelligence manifests as the local wise man and sometimes as the Nobel laureate, but in either case the same function is performed, regardless of the profundity and sophistication. Civilized humans are aware that the greater the intelligence directing a society, the more ably and efficiently a society will fulfill its goals. Therefore modern man always tries to upgrade his society's level of intelligence. In the modern world, man has employed his intelligence to create and justify the means by which he can enjoy material sense gratification. In other words, man's baser nature, dare we say animalistic nature, has taken charge of directing society. Previous chapters of this book have already described how the misuse of human intelligence leads a society downhill to destruction. Believing that increasing the fund of material knowledge will increase the supply of material enjoyment, modern man works hard to expand the human intellect. Yet, despite the erudite intelligence guiding man's societies, his individual and collective endeavors are increasing the world's distress, not its happiness.

Abortive efforts for advancement plague our societies because we lack absolute direction. Void of the ability to see what is to be done or not to be done according to an absolute standard, we are left with no choice but to speculate. We have chosen our destination and we have chosen our path. Enjoyment and control is our desire, and we have speculated that the advancement of scientifically-based economic development is the key to fulfilling that desire. Unfortunately, being unaware of stringent laws of material nature enforced by the Supreme, we are falling victim to the punishments meted out under His authority. We are declining further and further into problems far beyond our self-praised abilities to overcome. Therefore, man's history of concocting social

goals based on sense gratification is a problem to which a new society, freshly committed to social sanity, must immediately address itself. We must establish a real intellectual head of society, a directing intelligence based on absolute principles, not speculations that quickly prove themselves deadly because of incongruity with universal laws.

If the new intellectual guides of a new society simply dive into the vast, billowing ocean of material problems and try to swim it alone, they will drown just as the present intellectuals are now drowning, for no human being can stay afloat supported by only his intellectual prowess. Even if the new intellectual advisers possess abnormally good personal qualities, these qualities will be rendered useless without an absolute conception of human life and its purpose in the social context. The intelligence guiding human society must flow from a source superior to man's speculations. As explained in the preceding chapter, the Vaiṣṇavas, the devotees of the Lord, provide this superior direction. Although the Vaiṣṇavas, on behalf of the Supreme, give the overriding direction to society, they are not independent; they receive their knowledge from the *Vedas*. No one can claim freedom from accepting the higher authority of the *Vedas*. The Supreme, by His omnipotency, has empowered representatives to execute His desires in this world and He has given human beings the Vedic literature to guide their society along the correct path.

The *Vedas* give the human society knowledge about four prime categories of life: religiosity, economic development, sense gratification, and liberation. These are the main aspects of the Vedic literature, and by examining them one can see the beauty and practicality of the *Vedas* in relation to human society. The four Vedic categories begin with religiosity. Since the *Vedas* are a compilation of the Supreme Lord's instructions to mankind, in order to duly heed these instructions obviously mankind must first learn to recognize the Supreme as the absolute authority, the source of everything, and the maintainer of all living beings. The insignificant human being must first understand that he is fully dependent on the Supreme for everything and that he is obliged to render service to the Lord or at least acknowledge His superiority and follow His laws. But the direction of modern society is far away from such an understanding. The powerful sections among men have decided that God or religion no longer have any relevance to the social arrangement; everything is being taken care of by man's superior intellect—God is dead. The modern men, however, do not realize

that whatever comfortable circumstances they have now are actually the result of past pious activities. In the past, people were much more religious than they are today, and therefore they were blessed with economic development.

If a man is religious, he is able to accumulate the good karma—the good reactions to his pious actions—necessary to develop economically. Economic development, in turn, brings sense gratification. When one engages in sense gratification according to Vedic guidelines, eventually one becomes satiated with material pleasure. Then, when one is no longer attached to the struggle for material enjoyment, one advances to the final Vedic category, liberation. This sequence is scientifically arranged by the Lord to give human beings the material enjoyment they desire, but it gives them enjoyment in such a way that they gradually lose their material desires and free themselves from the bondage of the material world. By the natural arrangement of the Supreme, economic development is a product of nothing more than religiosity—pious activities that create good results. Modern men, ignorant of this fact, accept economic development to be the outcome of only their hard work and intelligence. They foolishly think that the appropriate consequences of their laborious efforts must come, regardless of their sinful and atheistic behavior. They are now finding out that this is not correct.

The removal of religiosity from human society and the concurrent propagation of atheism diminish economic development and sense gratification. This equation will be vividly demonstrated in the coming years. But if mankind would reintroduce religious principles, then the reverse result would be experienced. If we once again perform pious activities, the resulting good karma will enable us to increase our economic development and gain sense gratification in a way that does not cyclically destroy social prosperity. Since previous generations of human society did not purely follow religious principles, the consequential reaction of their strange mixture of pious and impious activities was periods of enjoyment destroyed by occasional disasters like depressions, wars, and so forth. This cycle of economic growth followed by economic crash is not really the desired method for developing society. Rebuilding ruined societies may be good business for some, but do not forget the sufferings of those destroyed in the crash. This is not the way human beings should live.

The Vedic formula for human living is simple. Begin with following religious principles. The Vedas describe that in this day

and age the religious principles most applicable are two. First, human beings should follow the system of *varṇāśrama-dharma*, the social arrangement of the Supreme. Because this is the order of God, this is what will satisfy Him. Since satisfaction of the Lord is the perfection of life, following the *varṇāśrama* system is the best situation for human society. Second, everyone should become a devotee of the Lord by chanting the Lord's holy names. These two principles adequately fulfill the requirement of religiosity for human society. Of course, the Vedic literature can yield much more advanced guidance, but these two principles guarantee the minimum religiosity required to avert social disasters. By following these two religious principles, the other Vedic categories of economic development, sense gratification, and supreme spiritual enlightenment follow as a natural sequence. This is the beauty of the *varṇāśrama* social arrangement. The Lord has arranged that man can fulfill his desires for sense gratification, but in a way that will elevate him, not degrade him.

## **The Brāhmaṇas Guide Society**

Working to guide society according to the dictates of the Supreme, the *brāhmaṇas* function as the intelligence directing society's movements, exactly as the brain directs the body's movements. *Brāhmaṇas* take knowledge from the *Vedas* and disseminate it throughout the society. They are the teachers of all the branches of knowledge. They teach the youth in primary and secondary schools and qualified students in the *varṇāśrama* university. They fully train future *brāhmaṇas* in the different departments of knowledge necessary to guide and educate society and they are responsible for training the *kṣatriyas*, the government leaders, how to administrate and protect society. They train the *vaiśyas* and even the *śūdras* how to perform their essential functions in the *varṇāśrama* system. The *brāhmaṇas* work to enable the different members of the social order to develop their particular qualities so that they can advance in the performance of their duties. Most importantly, the *brāhmaṇas* dovetail the activities of each social division in the service of the Supreme, because activities aimed at serving and satisfying the Lord are transcendental and purifying.

The *brāhmaṇas'* foundation is the *Vedas*. In the *Itihāsas*, the Vedic historical records of India's ancient history, and in the *Purāṇas*, the

Vedic historical and philosophical texts, one can examine how specific departments of Vedic knowledge influenced society. The *Vedas* were accepted as the all-encompassing encyclopedia of knowledge, and they intellectually dominated everyone's life. Even today, if one studies all the *Vedas* one will not find anything necessary for human existence unexplained. One section of the *Vedas* gives the knowledge necessary to create beautiful music, drama, dance, and other artistry. Notes, melodies, rhythms, and even the exact movements of hands and eyebrows in drama and dance are explained. Another section of the *Vedas* gives detailed engineering and architectural principles and a mathematical system that rivals the efficiency of modern computers. A system of medicine to increase the duration of life is described, complete with diagnostic procedures and instructions for making and administering medicines. Full directions for establishing cities and organizing societies according to the four social divisions are given. Included in the *Vedas* are methods for choosing compatible marriage partners by astrological calculation, instructions on how to beget qualified children and how to perform all necessary ceremonies in family life from birth until death, and even a detailed science of cooking. Developing mystical powers that defy the laws of nature, such as flying or personally obtaining things from other places without going there, is explained. The *Vedas* present a complete science of warfare, including even the creation and use of atomic weapons. Actually, any department of knowledge within human existence has a place in the Vedic literature.

Each instruction and direction in the *Vedas* always led mankind a step further toward purification. One or two examples will illustrate this point. If a person desired to employ a very powerful weapon called the *brahmāstra*—the Vedic atomic weapon roughly comparable to the modern, limited-yield, neutron bomb—he would have to have already undergone certain austerities just to become qualified to use the weapon. Then to release it the person had to chant certain prescribed *mantras* and perform a purificatory rite. This prerequisite ritual clearly indicated to the performer that there is a Supreme who gives the ability to use the weapon, who is the power of the weapon itself, and who is the master of all living entities. These *mantras* and rituals brought the person closer toward the desired goal of purification, even though he might have released the weapon in anger or fear. His motive notwithstanding, he achieved the purificatory effect of the Vedic prescription. A less fierce example is the Vedic system of medicine, which is based on

the energy that the body derives from the soul. One who took advantage of this system, either as doctor or patient, was automatically directed to understanding the spiritual source of life.

The *Vedas* contain timeless benefit for humanity. The *brāhmaṇas*, whether in the past, present, or future, have the same timeless duty—to distribute Vedic knowledge. The *brāhmaṇas* are not allowed to speculate or to concoct knowledge. They intelligently understand that they have imperfect senses, they can make mistakes, and they can suffer from illusion, and therefore they realize that on their own they can have no absolute knowledge or vision. The Supreme Lord, however, is beyond these defects. Whatever knowledge He gives is perfect. The original sound vibration of the Vedic knowledge emanated from the Supreme to the first living being in the universe and it has passed down from spiritual master to disciple ever since. The most important parts of the *Vedas* are the *Vedānta-sūtra*, the summarization of the *Vedas* compiled by the author of the *Vedas* himself, and the author's own commentary on that summarization, the *Śrīmad-Bhāgavatam*. Within these works one finds the quintessence of Vedic knowledge: the living entity's constitutional position is to render service to the Supreme with love and devotion, and the particular process required to reconnect with the Supreme is chanting the holy names of God. For one who takes advantage of this essence of the *Vedas*, spiritual realization comes very quickly. Therefore, the most important purpose of the *brāhmaṇa* is to direct society toward the Vedic essence of serving and glorifying the Supreme.

If *brāhmaṇas* instruct a society's members in the Vedic prescriptions, that society avoids the downfalls plaguing material civilizations. Materialistic societies sometimes experience short periods of peace and prosperity, but eventually they all tumble; they cannot long stand without connection to the Supreme. The Vedic principles, although not lacking ability to satisfy man's needs for economic development and sense gratification, never advise demoniac activities. Thus, cyclic social destruction is prevented. Regardless of how more or less materialistically polluted one is, there are appropriate Vedic instructions for the prosecution of economic development, sense gratification, and liberation. The *Vedas* are divided into three sections, for corresponding use by persons situated in the mode of goodness, the mode of passion, or the mode of ignorance. Even if one is fully absorbed in ignorance, the lowest mode, one will find relevant instructions for gradual elevation. For example, meat eating is discouraged in the *Vedas*. Yet

men who are too attached to eating meat are given sanction to do so, not by buying pieces of the dead animal neatly wrapped at the food store but by hunting the animal themselves, at certain times of the month, under certain restrictions. Before killing the creature, they must whisper to it, "Today I am killing you, next life you will kill me," and then after offering the animal to a particular minor deity, they may eat the meat. In other words, satisfaction of the senses is allowed, but it must be done under religious restrictions; then the performer is gradually purified. This simultaneous allowance and purification protects the whole society from drowning in sinful activities, which are sometimes even foolishly sanctioned by the government (legalized abortion is a good example). The *Vedas* prevent such social insanity yet satisfy the unadvanced individual's desires for enjoyment. The *Vedas* engage everyone in religious activities regardless of his degree of material contamination. From whatever status a man enters within the influence of the *Vedas*, from this position he is gradually elevated and purified.

The modern *brāhmaṇa* must guide a modern society toward the perennial goal of purification. He must mine knowledge from the *Vedas* and dispense as much of it as modern men can utilize. If, from recent studies and research, new advances in knowledge arise that can benefit humanity, then that knowledge is to be accepted; however, it must be within the framework of the Vedic understanding, and the *brāhmaṇa* must regulate its application, so that the goal of social purification is not jeopardized. A simple example might occur in medical science. A *brāhmaṇa* may find that in certain parts of the world the necessary ingredients to make Vedic medicines do not exist or are not available in their pure form, and consequently indigenous systems of medicine are more appropriate. The *brāhmaṇa* may then take advantage of this "non-Vedic knowledge" as needed, as long as it does not interfere with society's spiritual well-being. Medicines that, although perhaps curing a physical disease, cause social disturbances or lead toward the degradation of society should not be used. If to manufacture a medicine, society requires a huge industrial city that breaks the backs of the workers, pollutes the environment, and economically dominates and manipulates everyone, then such a medicine is not advantageous. Although this is a gross example, the underlying principle should be clear: knowledge that is against the Vedic principles may seem useful in the short run, but in the long run it is destructive in dimensions far beyond the limited good it may have attempted. Society is always safe with Vedic knowledge or



knowledge compatible with the Vedic standard. The crucial skill to judge compatibility comes directly from the Supreme to His pure Vaiṣṇava representatives, and then they instill this ability in the *brāhmaṇas*, the intelligence of society.

The most important function of the *brāhmaṇa* is to give knowledge and intelligence to the social body so that its life is prosperous, productive, and increasingly connected with the Supreme. Therefore, the modern *brāhmaṇas* must learn how to dovetail everything in the service of the Supreme, by dint of their spiritual prowess and realization. The modern *brāhmaṇas* can use modern knowledge to show the validity of the Vedic conclusion—contrary to the modern atheists who use their knowledge and intelligence to deny the existence of the soul and the Supreme. The *brāhmaṇas* are able to employ any knowledge without becoming contaminated by it because they possess very special qualities. The next chapter explains these brahmanical qualities, which enable the *brāhmaṇas* to properly lead human society on the path of religiosity, economic development, sense gratification, and self-realization.

## The Qualities of a Brāhmaṇa

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A *brāhmaṇa* works in the mode of goodness. The symptoms of work in the mode of goodness are knowledge, enlightenment, and purification. The specific qualities of the *brāhmaṇas* are stated by Lord Kṛṣṇa in the *Bhagavad-gītā*, chapter 18, text 42:

*śamo damas tapaḥ śaucaṁ  
kṣāntir ārjavam eva ca  
jñānaṁ vijñānaṁ āstikyam  
brahma-karma svabhāva-jam*

“Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, applied knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work.” Anyone who possesses these qualities and who performs the prescribed duties of a *brāhmaṇa* is classified in the *varṇāśrama* system as a *brāhmaṇa*.

First of all, a *brāhmaṇa* must be peaceful and self-controlled, able to control and pacify his mind and senses. By engaging in spiritual activities, he can easily do this. The mind and senses must have some engagement. They will act either materially or spiritually—artificially stopping sensual or mental activities is not possible. One must spiritually engage the mind and senses, and then they will easily come under one’s control. If the mind is allowed free reign to think whatever it pleases, one will find oneself victimized by unlimited material desires. Unbridled senses help to fill the mind with desires for material sense gratification. The mind’s function is to gather information from the senses and transfer it to the intelligence, which then makes decisions. But if there is no check on the activities of the senses, then the mind will always be filled with sense desires, which will agitate the person to fulfill them regardless of the consequences.

A practical appreciation of the first two brahmanical qualities holds great import for the present world situation. Modern intellectuals do not have the ability to control their mind and senses, and therefore they are ever attached to satisfying their

material desires. When one has an overwhelmingly powerful desire for sense enjoyment, all moral considerations are quickly forgotten. Thus, today we find that very intelligent men are easy marks for social exploitation by very powerful men. As already discussed, society should be directed according to superior principles, spiritual values. To give this direction, *brāhmaṇas* are required. These intellectual *brāhmaṇas* must be strong in higher qualities and not affected by the desires or qualities of other classes. If the values of the *kṣatriyas*—the administrative and military class—or the *vaiśyas*—the productive class—are allowed to predominate, then the intelligent direction of the society will be lost and disturbances will soon manifest. At present, the *kṣatriyas* and *vaiśyas* dominate the world, and they are eager for the advancement of their particular values and aims. The *kṣatriyas* want to control through military might, and the *vaiśyas* want to create economic development for enjoyment. Since these two sections of society are the dominant forces, the intelligent class of men have become slaves toiling under the direction of the military or the industrialists. Because the intellectuals have no superior principles or control over their mind and senses, they are easily baited by the lure of big money and a prestigious position. Surrendering to the pursuit of money and fame, they perform whatever labor is requested of them, working to expand either the technological military might or the artificial needs of the consumer society. In both cases, the men who should direct the progressive development of society are secondary to men propounding social goals no more advanced than eating, sleeping, mating, and defending. Therefore, in the *varṇāśrama* system, the *brāhmaṇas* must be peaceful and self-controlled, free from the agitations of the mind and senses. Then they will be insusceptible to allurements by the other sections of society and they will be able to undeviatingly serve society by giving it valuable, unbiased direction.

A *brāhmaṇa*'s lifestyle is austere. Since the *brāhmaṇa* must not come under the influence of the economic powers in society, it is best that he not support himself in a conventional way. As soon as one surrenders to the normal methods of economic endeavor, one becomes implicated in the world of dollars and cents and controlled by either powerful capitalists or a viselike socialist government. Thus, one's life is easily subject to the plans and desires of those who hold power. Because a *brāhmaṇa* is the master of his mind and senses, he is content to live austere. He feels no need to work hard for increasing material comforts, since the actual

necessities of life are few and easily acquired. One needs a place to live and sleep, something to eat, and a few practical necessities like a clock, kitchen paraphernalia, and clothing. If today's ordinary person was to walk throughout his home and separate actually essential articles from all the luxuries and conveniences, he would be surprised at how little is really needed to live. A *brāhmaṇa* in the modern age should accept the minimum facilities for material comfort—whatever is required for the discharge of his duties and nothing more. He generally will never even need to endeavor for his maintenance. Men engaged in the social system as *brāhmaṇas* should be supported along with their families by the government, in comfortable yet austere surroundings. Each *brāhmaṇa* should receive equal maintenance from the government. Or else, the *brāhmaṇas* should live on as much charity as is donated to them, but they should never accept more than what is minimally required. The *brāhmaṇas* should not worry about their maintenance nor become caught up in the normal economic strivings of society. They should obtain what they require without expending much effort. Thus they will be free to devote their valuable intelligence completely to the benefit of the whole society.

A classic example of ideal brahmanical austerity is a *brāhmaṇa* named Cāṇakya Paṇḍita (Kautila Muni), who lived hundreds of years ago in India. He was the chief minister and the most important directing intelligence in the kingdom of Chandragupta. Cāṇakya Paṇḍita was such an essential person in the kingdom that nothing took place without his sanction. He could have manipulated the government very easily to gain huge fortunes, as the modern ministers of state so often do. The king was so grateful to him that he could have asked the king for great opulence. But the *brāhmaṇa* was content to live an austere life, dwelling in a simple thatched cottage. This is because he knew his brahmanical prowess depended on his austerity. The *Vedas* state that austerity is the wealth of the *brāhmaṇas*, because by accepting austerity, a *brāhmaṇa* naturally develops great abilities. Through austerity, the *brāhmaṇa* becomes august in character, and his intelligence becomes sharp and keen. He naturally develops what might be called personal mystic power, making him quite capable of controlling even the powerful executive leaders of state. Austerity for the *brāhmaṇa* means that his activities should never be motivated by desires for bodily comfort and that he must be ready to accept any condition of life he is put in by the instigation of the Supreme.

In normal circumstances, *brāhmaṇas* can be maintained without difficulty through government arrangement. In times of emergency, however, even minimum necessities may be unavailable. It is during times like these that the *brāhmaṇa* can display his actual depth of austerity and renunciation. A *brāhmaṇa* may maintain himself by charity, but never can he levy a charge for his services. Whatever comes by the grace of God he accepts; if nothing comes, he takes that as his wealth. Austerity is a quality that develops as the *brāhmaṇa* advances in spiritual realization. It separates real *brāhmaṇas* from those who may be attracted to this social division for dubious, materialistic reasons. If a *brāhmaṇa* resorts to becoming labor for others, then he accepts the qualities of the *śūdra*, who works for others and receives payment. This is not the proper behavior for a real *brāhmaṇa*. A genuine *brāhmaṇa* would rather beg from door to door or collect grains left in the fields after harvest and in the market places after closing than enlist in the service of others. In a drastic situation, he may maintain a plot of land and a cow to support himself and his family, but generally, owing to his essential activities as society's adviser and educator, he will not be in a position of less than minimal maintenance.

A *brāhmaṇa* is pure. This means that he is both externally and internally clean. Externally a *brāhmaṇa* must remain pure by avoiding impious association and activities. A *brāhmaṇa* will be careful to avoid contamination by the *kṣatriyas'* desires to control and rule, the *vaiśyas'* desires to accumulate and enjoy wealth, and the *śūdras'* desires to achieve fame and popularity. A *brāhmaṇa* would rather associate with persons of like disposition, who are striving to develop their knowledge and pure spiritual consciousness for the benefit of society. He will associate with persons of other qualities only to benefit them, just as a doctor associates with diseased men to cure them, not to become similarly diseased. A *brāhmaṇa* who remains aloof from the ordinary economic and political currents within society can freely give unbiased direction.

A *brāhmaṇa* should develop an inclination to remain always very clean. He bathes at least two times during the day—upon rising and before his evening activities, whenever he becomes contaminated (e.g. after evacuating, brushing his teeth, or shaving), and always before cooking or performing his daily worship of the Lord. Besides this, the *brāhmaṇa* must have clean clothes every day and must keep his living quarters clean. Because the *brāhmaṇa* understands the principle that "cleanliness is next to godliness," he wants to

remain clean both externally and internally. Externally one can remain pure through frequent bathing and good association, and internally, through the chanting of the holy names of the Lord. If circumstances do not permit a bath, the chanting of the Hare Kṛṣṇa *mantra* is sufficient to cleanse one internally and externally as well, because the chanting of the names of God predominates as the most perfect purifying process.

A *brāhmaṇa* is extremely tolerant. Since the *brāhmaṇas* are the teachers of society, they must tolerate the insufficiencies or immaturity of their students. The *brāhmaṇa* tolerates the mistakes of others in order to gradually elevate them to a higher standard of knowledge and behavior. He must also learn to tolerate physical and mental disturbances—constant occurrences in the material world. Happiness and distress are constantly coming and going. Understanding that the fluctuations of happiness and distress are as natural as changes in the weather, the *brāhmaṇa* should remain steady and undisturbed.

A *brāhmaṇa* is honest and truthful. He will always speak what his social duty requires, without making changes to suit his own ends, for he has no selfish interest to fulfill. Popularity, fame, or material profit should never be his consideration; he will never stoop to concoct a philosophy so that he can be known as a great scholar. Although today mental speculation and concoction are praised, they only create a confused, crowded atmosphere, wherein the real truth is almost impossible to find amid so many bogus suppositions. The *brāhmaṇa* stands by the *Vedas* as the source of knowledge and speaks the truth even if people may find it difficult to accept. He always speaks straightforwardly and clearly for the benefit of society. Although he may sometimes have to appear a little uncompromising or hard, he will always try to present the truth in a palatable way, following the Vedic prescription *sātyaṁ brūyāt priyaṁ brūyāt*: whenever possible, the truth should be spoken palatably. Of course, palatable truth is not synonymous with diluted or compromised truth.

The quality of truthfulness is especially important for *brāhmaṇas* whose specific duty is advising the heads of state. These *brāhmaṇas* in powerful ministerial positions should not dishonestly use their positions for personal gain through manipulation or political maneuvering. In today's societies, the government ministers take every opportunity to exploit the people and the system by accepting bribes for benefitting certain interest groups. Through such bribes, government laws and codes are overstepped, generally

to the disadvantage of a less powerful segment of the population. Such dishonesty must be foreign to the character of a *brāhmaṇa*. As soon as a *brāhmaṇa* has some other purpose than the Vedic conclusion of rendering service to the Supreme, then his method to achieve this selfish goal will by necessity be a dishonest one, in which truth takes a back seat to his personal interests.

There is a humorous anecdote illustrating how a *brāhmaṇa* speaks the truth even if doing so may cause him personal difficulty. Once a young boy approached a great sage and begged for instruction. The sage asked the boy which social division he belonged to, and the boy replied that he had no idea but would go home and ask his mother. The boy's mother, however, explained that she had known so many men that she really could not say who was his father or what was his position. When the boy returned to the sage and explained his predicament, the sage replied, "Certainly you are a *brāhmaṇa*, because it is not possible for any other man to reveal the truth that his mother was a common prostitute." A *brāhmaṇa* will not compromise the truth for any material reason, although if it is beneficial for the spiritual advancement of society, he may deliver his supply of knowledge in small doses, so that it can be more easily digested.

From the most extraterrestrial knowledge of the spiritual world and the soul to the most mundane knowledge of constructing homes or waging wars, the full gamut of spiritual and material wisdom is the property of the *brāhmaṇas*. Knowledge is the *brāhmaṇa*'s contribution to the social body—knowledge and the ability to teach that knowledge for the good of the entire society. A *brāhmaṇa* has full knowledge because he knows the Vedic literature. He studies the Vedic books of knowledge very carefully and assimilates them by memorization and practical application. In this way he amasses a grand reservoir of knowledge from which he can distribute to others as the need arises in society. A *brāhmaṇa* must not only possess memorized book-knowledge but also the practical intelligence necessary to apply this knowledge in an infinite variety of circumstances. No one should ever be able to accuse a *brāhmaṇa* of having his head in the clouds; the *brāhmaṇa* must be ready to offer his knowledge as a practical service to the routine operation of society. Since the *brāhmaṇa* is responsible for the welfare of the citizens, he must understand how to connect the citizens of a society with Kṛṣṇa. He must see the spiritual relevance of their daily work and encourage all members of the social divisions to perform their duties. He does not ask people to

artificially renounce their work, according to some form of pseudo-spirituality, but instead encourages them to perform their work in the spirit of devotion. The *brāhmaṇa* does not want to agitate the people's minds with his superior spiritual power, nor does he care to dominate their lives. Rather, with gentle insistence and relevant instructions, he gradually brings them out of their ignorance and he encourages and educates them to steadfastly perform their duties within the *varṇāśrama* system. He arranges for the people to directly participate in spiritual life, especially by engaging everyone in congregational chanting of the holy names of God. Hence the people gradually develop their dormant spiritual consciousness.

To accomplish his sublime task of uplifting the people with spiritual knowledge and instructions, the *brāhmaṇa* must have a solid foundation in the science of Kṛṣṇa, the Supreme Absolute Truth. The Vedic literature informs us that the Absolute Truth is realized in three phases: Brahman, Paramātmā, and Bhagavān. All of these are one and the same truth, but they constitute three different features. The aspect of the Absolute Truth called Brahman is the impersonal, all-pervading effulgence of the Supreme, commonly called the white light or the oneness by those attracted to this feature. The Brahman feature is undifferentiated eternity, without variety, sensuality, or any other characteristics recognizable by our material senses. The Paramātmā feature is the localized aspect of the Lord who is present within the heart of all living entities and who travels with the individual living entity from body to body as long as the living entity remains in the material world. Paramātmā within our heart is the source of all remembrance, knowledge, and forgetfulness and He acts as the overseer and permitter of all our activities in this world. Furthermore, He is situated within every atom, and His all-attractive potency is the phenomenon commonly known as gravitation. The supreme feature of the Absolute Truth is Bhagavān, the Supreme Personality of Godhead Himself, Lord Śrī Kṛṣṇa. Bhagavān, Kṛṣṇa, is the energetic source of all spiritual and material energy. The impersonal Brahman effulgence emanates from His transcendental form, and He is also the source of the Paramātmā aspect. He is the origin of the material and spiritual worlds and the supreme controller of the entire creation. He is called Bhagavān because He is the possessor of all opulences and the origin and creator of all existence.

One who wishes to be known as a *brāhmaṇa* must have factual realization of the Absolute Truth. The Vedic literature states *brahma jñānīti brāhmaṇa*: one who knows the science of the Absolute



Truth is a *brāhmaṇa*. It is not possible for one to artificially consider oneself a *brāhmaṇa* simply because of birth in a *brāhmaṇa* family. One must have the qualifications of a *brāhmaṇa* before he merits the designation. Simply labeling oneself a *brāhmaṇa* will not grant one realization of the Absolute Truth; this may come only through determined spiritual endeavor. If one wishes to be known as a *brāhmaṇa*, one must endeavor to learn what is the Absolute Truth, and therefore the Supreme Absolute Truth, Lord Śrī Kṛṣṇa, has given human beings the Vedic literature. If one follows the instructions given in the *Vedas*, he will attain knowledge of what is the Absolute Truth. What better way can there be for insignificant living entities to understand Transcendence than to hear from the Supreme Transcendence—Kṛṣṇa Himself? In the *Bhagavad-gītā*, Lord Kṛṣṇa declares, *vedaīś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham*: “By all the *Vedas* am I to be known. I am the compiler of the *Vedānta* and the knower of the *Vedas*.”

A *brāhmaṇa* may undertake the understanding of any of the three features of the Supreme, either Brahman, Paramātmā, or Bhagavān. A Vaiṣṇava devotee of the Supreme Absolute Truth, Bhagavān Śrī Kṛṣṇa, is automatically a *brāhmaṇa*, but a *brāhmaṇa* may not be a devotee of the Lord. A non-Vaiṣṇava *brāhmaṇa*, considering everything to be spiritual oneness, may engage in worshiping the Brahman effulgence of the Lord. He is not a devotee, for he will consider the Supreme to be formless and without qualities. This is quite an insult to the Supreme Lord, who, quite contrary to the opinion of nondevotee *brāhmaṇas*, has an eternal transcendental form of knowledge and bliss. One should understand the difference between devotee and nondevotee *brāhmaṇas*; otherwise, one may be misled from the highest realization of the Absolute Truth, disseminated by the Vaiṣṇava devotees of the Lord. In any case, a *brāhmaṇa*, whether he has attained Bhagavān realization or not, is well aware that he is not the material body but has a spiritual identity.

A perfect understanding of social organization comes when one realizes that all members of society are eternal servants of the Supreme and should engage in His devotional service. Someone who has attained only preliminary spiritual realization, who is aware of only the all-pervasive, impersonal feature of the Supreme, will not understand the need for servitorship to the Lord. Such a monist's aim will be either to become God or to become “one with God.” These fallacious misconceptions will do little good to the organization of a perfect society, because if people are trained to

think that they are God or they can become “one with God,” then each will consider himself the supreme enjoyer—not the servant of the Supreme. If the people of new societies think that they are the supreme enjoyers, then once again we will have another dreadful situation, quite identical to the present human disaster. Without understanding who is the real proprietor and enjoyer of this creation, no one can actually attain a happy, peaceful position in the world. The members of a *varṇāśrama* society must come to an understanding of whom they are working for; otherwise, they will think their work is meant for only their own sense enjoyment and consequently they will ruin their lives and the smooth functioning of the social system.

The real *brāhmaṇa*, the Vaiṣṇava devotee of the Lord, understands all three phases of the Absolute Truth. Therefore he can render the highest service to society. As Lord Kṛṣṇa Himself confirms, *vedaiś ca sarvair aham eva vedyah*: The conclusion of all Vedic knowledge and the ultimate goal of learning for the brahmanical class of men is realization of the Supreme Person, Lord Kṛṣṇa. When one comes to this realization, one will fully engage in service to the Lord. Devotional service to the Lord is both the means and the goal of an enlightened social system, in which material and spiritual satisfaction is attained simultaneously. An actual *brāhmaṇa* must have the devotional conclusion memorized, understood, and realized. Knowledge that is nothing more than academic memorization is not sufficient—one must have profound personal realization as well. When one has deep realization of Kṛṣṇa, then one can teach the people of society about their most perfect goal of life, and thus the social organization functions smoothly, without strife or anxiety. The qualified *brāhmaṇa* fulfills the most necessary social function—educating the members of society in the science of the Absolute Truth.

Today the whole world is a catastrophe because there is no head, no *brāhmaṇa* class of men. People are firmly encased in the ignorance of irreligiosity and they have no understanding of the Supreme. People are so unfortunate that even if they developed a desire to know about the Supreme, they would have no idea how or where to obtain spiritual knowledge. Conceptions of the Absolute Truth, if they exist at all, are buried in archaic and sentimental terms, and consequently the modern intellectual cannot stomach them. Everyone has lost faith in anything that does not resemble the mundane scientific knowledge of the modern empiricists. Because no head is on the human social body, foolish

men who are not *brāhmaṇas*, neither by quality nor activity, are leading society down the torturous path of self-destruction, simply for their own material profit. They are forcibly dragging the whole world to hell just for profit, adoration, distinction, and comfortable facilities for sense gratification. Why should we be surprised, therefore, when the entire human society as we know it falls apart? As long as the human social body has no qualified *brāhmaṇas* at the head, there will be no peace, no happiness, no satisfaction.

# The Rescue of Genuine Intellectuals

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## The Twilight of Intellectualism

The modern social systems are dominated by the *kṣatriya*'s and *vaiśya*'s qualities. Instead of qualified *brāhmaṇas* intelligently directing the social body, the principles of military power and economic opportunism misshape the course of human development. The demands of the consumer economy and the military have monopolized the entire social arrangement to such a degree that the men who should act as *brāhmaṇas* guiding society are reduced to peons serving the whims of the economic-military complex. The brains of the modern intelligentsia are used to invent newer consumer goods for increased sense pleasure, and better technology for increased war capability. The modern intelligentsia's goal in educating the general populace is the establishing of as many members of society as possible in a comfortable financial position, so that the people can purchase all the infinite goods and services the economic lords are so eager to supply them. In the research laboratories, the educational institutions, and the media, the intellect of today's scholarly class of men has been purchased to feed the insatiable appetite of economic development and sense satisfaction. Dedication to the principles of military power and economic opportunism has allowed society to greatly increase its abilities to control and enjoy the material world. But these principles have also created intolerable social disturbances. The increase in the destructive potencies of the technological military giants has brought mankind to the verge of global ruination, and the policies of unrestricted sense enjoyment have already brought mankind individual and social ruination.

The cause of this grave predicament is the total lack of direction from a brahmanical class of men, a group of intelligent persons unaffected by the lures and intrigues of the materially powerful. Today, the persons who should be acting as *brāhmaṇas* possess the qualities of *sūdras* because they have accepted the employ of the government, military, and industry just to accumulate salaries, paid

holidays, and other bonuses, all for the furtherance of their sensual desires. As stated in the preceding chapter, a *brāhmaṇa* must never enlist in the service of another man or class of men; otherwise, he loses his qualifications and degrades himself. A man economically dependent on another becomes a pawn, for he has handed over his freedom to gain economic development for increased sense gratification. Since the modern intellectuals do not possess the qualities of *brāhmaṇas*, they have gladly entered into the employ of others. They see their intelligence only as a means to support themselves and their families. Although their superior intelligence is capable of wonderfully beneficial service, modern intellectuals, victimized by the economic-military power structure, have sold their knowledge and intelligence to animalistic pursuits.

The best social system is one in which power is subordinate to intelligence. This necessary situation can exist only when society becomes securely established in the mode of goodness. If the modes of passion and ignorance predominate, then sheer strength and power will rule society. A man in the mode of passion is eager to control and enjoy the world. In a social setting, this passion manifests as hunger for power and as the resolute determination to dominate the social structure. A man ruled by his senses is unable to control his passion, and therefore civil wars, "mini-wars," and world wars suddenly occur at the slightest provocation. Wherever economic or military power controls people's lives, a misdirected and disoriented civilization results.

Philosophical intelligence, born of education and deep contemplation, has long been declared irrelevant to the modern situation. The effort to uncover axiomatic, ideal truths suitable for anchoring human society has long been set aside in favor of the crusade to research the allurements of sense enjoyment. People are completely uninterested in ascertaining anything absolute. The modern propaganda network has cleverly taught them that there is no existence of an absolute in general nor absolute laws and ethics specifically governing human behavior (the absolute Godhead is dead, of course; God merely existed as an explanation for the unknown). But although on the one hand all truth is held to be relative, subjective, and flexible, on the other hand the principles of the economic-military complex have in effect become the unquestioned, absolute guidelines for our lives. Today the people rarely, if ever, question the deepest assumptions forming the foundation of their social structure. Sometimes they may question the framework of society and express doubts about how the

elevators and staircases of social mobility work, but even these superficialities will be thoroughly examined only in times of stress and crisis. For instance, when an economic or defense crisis arises, then immediately much talk ensues about the probable causes and the best solutions. The motive for questioning the situation is never more profound than the desire to maintain the status quo of sense enjoyment and control, and the spirit of inquiry never penetrates to the hidden, undoubted suppositions upon which society stands.

A few times in recent history, societies have tried to scrutinize their deepest foundations and base their system on some semblance of an absolute. The thirteen American colonies' breaking away from England is a good example. Declaring their independence and autonomy, the founding fathers of the United States avowedly stated, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights . . ." These concepts demonstrate that at least some profound searching and philosophical inquiry transpired, for the purpose of establishing a true basis for man and his society. Of course, despite their deep probing, since they and their descendants were materialists, their famous "life, liberty, and the pursuit of happiness" principle turned out to mean merely the pursuit of sense gratification. Nevertheless, in this period of declaring independence and conceiving a constitution, at least it can be seen how men impeded in their efforts for sense enjoyment and control tried to probe, to ponder, and then to chart for society a new course based on their cogently presented conclusions. Although the system they created was dedicated to sense gratification, it encouraged the freedom to question and change the course of social development—this is to the founding fathers' great credit. But the system of freedom has been appropriated and exploited by powerful forces, who are determined to use their intelligence and influence to manipulate the entire society while the masses innocently stand by. The modern controllers of the American society have long given up deep social inquiry and reflection and are completely absorbed in fulfilling their passionate desires. The people have long given up considering whether the controllers' underlying assumptions are correct. In fact, the American people are completely unqualified to judge their society and its masters, because their thoughts have been thoroughly manipulated by the media and the educational institutions. Hence, the powerful controllers of the society enjoy a secure position. Those who might be able to question and object

have been purchased with large salaries or buried within bureaucracies, so that they pose no threat to the establishment.

The members of all modern societies have been lulled into passive and dull consciousness by their thorough training, from birth, as sense indulgers. Therefore, they never exhume and examine the underlying basis of their societies. If people are successfully bribed with sense enjoyment, then they will never question their society's goals or critically consider the human situation. The hedonism in countries with profuse sense gratification also reaches out to affect people in underdeveloped and impoverished countries. The people in these struggling nations never question the foundation of societies where sense enjoyment is plentiful. They simply want to imitate, hoping that by developing their economies one day they too will taste unrestricted, plenteous sense gratification. But when the advanced countries succumb to the devastating reactions of their materialism, their great confidence in their hedonistic ideals will shatter. Then the hue and cry will sound, and worldwide questioning will begin, as many persons scramble to discover the actual principles of human living.

Certain highly intelligent members of society may be induced to accept the process of critical analysis sooner, if they are positively convinced of the need to break free from the sinking ship before it capsizes. At present, however, such individuals are rare in every society. Yet, each of the few can still perform great service to the people through education. At the present moment in time, the modern economic-military complex feels little fear of these rare, lucidly intelligent persons. The controllers are confident that they can purchase any person if the price is right. They also know that those who cannot be purchased can be covertly terrorized or even eliminated if necessary. In these ways, the power elite maintain their positions as masters of society's goals and directions.

Some persons, owing to patriotic or religious sentiment, have written books or made limited propaganda to warn the public of a dire plight. They are warning that an excess of power and manipulative ability is now in the hands of sinister economic groups, which are rapidly turning the so-called free, capitalist societies into rigidly controlled socialist states that will soon resemble the totalitarian regimes predicted in Orwell's 1984. The persons issuing these warnings are bewildered to see how slowly people are reacting to the impending danger. They believe that each individual must maintain the ability to control his own life; otherwise, how will one fulfill one's desires to enjoy? They

acknowledge that the modern system is satisfying their senses at the present moment, but they are not satisfied simply with being the enjoyer—they demand status as the controller as well. They fear that if the control over one's individual life is covertly or overtly appropriated by another, then there is every possibility for complete restriction and suppression by a fascistic system that destroys one's ability to enjoy freely.

The modern economic manipulators are well aware of how fear of individual restriction can arouse the public, and so they try to supply a steady flow of variegated sense enjoyment, to keep the public docile and pacified at every step. They may also encourage conflict or fear between races, economic classes, political factions, or even sexual factions so that people will blame each other for their problems instead of society's hidden masters. Some authors of "warning literature" have asserted that many internal social conflicts, economic crises, and even energy shortages are smoke-screens created by society's controllers so that they can uninhibitedly proceed with their extremely sophisticated social manipulation. Generally, as long as the sacrosanct sense enjoyment is maintained and economic progress is carefully protected by military might, then the public remains uninterested in deeply questioning the principles or methodology of their leaders. Meanwhile, the leaders are guiding people directly away from their prized freedoms in a most subtle and insidious way. But the people are unaware because of their absorption in sense enjoyment. People have become like animals led to slaughter. Animals about to be slaughtered are pacified by being thrown a little food; this keeps them docile until the final fatal moment.

Because people have unilaterally surrendered to the concepts of enjoyment and control, they consciously or unconsciously accept the means and ends of the military and the economy as right and necessary. One may try to justify one's acceptance and support by commenting that as long as others in the world also desire to control, then military and economic clout is essential. But one should understand that although military and economic power may be necessary, an inauspicious situation results when economics and the military control the overall direction of society—this is the point we should examine and question. People should be made aware of the inherent contradictions in their modern technological societies, especially the paradox of simultaneous construction and destruction. On one hand we advance with thousands of new and wonderful innovations, yet on the other hand the security and



safety of human life has become severely threatened. For example, one may have the opportunity to experience the great conveniences of automobile travel, but one must also experience breathing air poisoned by exhaust fumes. Moreover, because the automotive industry has kindly blessed mankind with so many cars, people must now worry how to feed all of them. Thus, in some countries, to offset oil shortages, farmers grow grains to provide gasohol for hungry cars instead of food for hungry people. The further we advance our technological enjoyment, the further we also advance our technological suffering. Scientific research creates new medicines to cure human sickness and it also creates chemical and biological warfare to aid the elimination of millions of people. Modern technology has brought the world to a higher level of sense enjoyment and convenience and it has also brought the world to the point of certain nuclear destruction, a destruction so sudden and complete that thousands of years of enjoyment cannot compensate. Who in his right mind can deny that society is hell-bent on destroying itself? On one hand we create something beneficial, on the other hand, something malefic. This is the psychosis of a madman, a person who wants to enjoy yet destroys himself in the process. Modern societies are now in the hands of such madmen. These societies must be changed before everything is lost.

Every society always contains at least a few critical members, who decry the society's goals or methods. These social dissidents are by no means a homogeneous group. Some are more intelligent and profound than others, and sometimes an especially brilliant social critic presents startlingly perceptive insights into the intrigues of the power elite. The various kinds of social dissidents, desiring to expose and change deep-rooted discrepancies in their society, rise up against the system, but somehow or other they always seem to sink back into the anonymous sea of "normality," without making more than a few insignificant waves. Modern intellectuals, knowing well this time-worn tendency, should not use it as an excuse to avoid their responsibility to humanity. Rather than frustratedly closing their eyes to the inanities of the modern world, they should examine the roots of the perennial impotency that plagues social dissidence, for by such analysis they may become aware of how to enact successful and lasting social change. In the very causes of social dissidence's failures lies the key to victorious social reconstruction.

One might consider the example of the American activists of the

noisy sixties, who fought with fancy philosophy and well-meaning rhetoric the military complex's exploitation of American society, especially the youth, during the Vietnamese War. Today, just ten years later, those times of intense debate have peacefully merged into the quiet pages of history. The same activists, so passionately dedicated in those turbulent years, have now joined the system and are faithful servants of the same establishment they formerly so vehemently condemned. The Berkeley heroes of yesterday are the Madison Avenue executives of today. The powerful forces controlling American society have tactfully neutralized them so that they will calm down and not inconvenience the system. Proudly noting how easily money can manipulate a man's ideals, the American economic masters must be smirking in their tea.

The American student-activists of yesteryear have now completely changed their lifestyle. They may offer a plea that their new conservative profile represents an attempt to change the system from within by their garnering a respectable position and then influencing society to gradually improve. But this rationalization is simply a facade to hide their sell-out. They may say that their former methods were impractical, but what about their present behavior and methods? Are these more practical for social change? Actually, the real explanation is that formerly it was romantic, exciting, and prestigious to be a member of the American activist movement. Social radicalism was the "in," avant-garde fashion. One could get good enjoyment by propagating the ideals of free sex, free drugs, and a mythical economy that mysteriously worked on the principle of everything free for everyone. It was a grand show, which gleefully replaced the foggy influence of the slow, conservative fifties with wild abandon on all fronts. But after some time, when the activists of the sixties eventually settled down in the seventies with a wife and family, the old, familiar social aspirations and economic fears of the middle and upper class arose within their lives too. Therefore, forced by economic necessity, they surrendered their activist axes. Former exponents of communal living have now become adherents to the more socially relevant "family breadwinner" philosophy. Thus, the economic complex easily controls them.

During the years of student protest, many university professors vividly demonstrated that the activist principles of unrestricted enjoyment were much more important than the activist principles of politics and social change. Many professors assumed the garb and attitude of revolutionaries, and even, to a certain degree,

propounded radicalism in their classes. Many such professors-turned-radicals used their newly found rapport with the students to seduce young girls—in the name of the revolution. They “experimented” with all varieties of intoxicants and certainly they supported the protests prematurely shutting down schools each year. The shutdowns shortened their working hours and spared them the ordeal of reading and correcting final exam papers. The professors, despite their many ideological differences, supported the activist movement for one common reason—it magnified their sense enjoyment. One often wondered how the radical professors could keep their jobs. It soon became evident, however, that they could go only as far as the leash around their necks permitted. When the masters of the leash finally tugged, even slightly, the radical professors slowed down, halted, and retreated to their comfortable dens to smoke their pipes and watch television. These libertarians displayed their sympathies as long as their comfortable positions and salaries were not threatened. When these men were asked to actually implement change—real change—they always apologetically retreated from the challenge.

The entire period of American social radicalism was controlled from beginning to end. Nothing was actually affected by the affair. The school administrations acquiesced only to demonstrate their liberality and broad-mindedness, an image the schools had to maintain among the youth, their most important customers. The crucial and comforting fact was that ultimately the then unruly students would graduate and enter the economic system. Therefore the university administrations tolerated those years. They were fully aware that ultimately everyone becomes controlled by economic necessity and merges into the mainstream. As expected, right on schedule, the radical children of yesterday have indeed become the system’s stalwarts of today. “Business as usual” continues in American society, without change. Today the ideals of the activist movement are considered juvenile and passé.

Some politicians blame the radical uprisings of the sixties on communist infiltration. If this is true, then the communist agitators completely misunderstood the revolutionary commitment of the American youth. Their radical idealism was based wholly on sense enjoyment, with little connection to actual social change. Rallying against the Vietnamese War was a consequence more of trying to avoid the draft than of attempting to change the course of society. Almost all the students interested in revolutionary schemes lost that interest after graduation, when faced with the hard facts of

economic struggle. Young idealism flared for as long as its compatibility with sense gratification lasted. The enjoyments of peer association and communal life, so popular among the young, fade completely as adulthood, with its concomitant material responsibilities, sets in. Thus one's lifestyle changes, and one's philosophy as well.

This classic American example, still fresh in our minds, highlights the all-important principle protecting modern societies. By understanding this principle and examining its facets, we can learn how to correctly use it in the *varṇāśrama* system, the only real alternative movement, which transforms ailing, materialistic societies into healthy, spiritualistic societies. The America of the sixties survived that critical period with little or no consequences. This is because the system possessed certain built-in safety devices that gave secure protection. The youth of that time had the capacity to threaten the established order, but owing to their superb social training from their very birth, they posed no real danger.

The mentalities and activities of people in modern societies are to a large extent the product of their environment. Although one's natural qualities from birth are a significant factor in life, even these qualities can be overruled by one's surroundings. The school system contributes to the molding of character and mentality by educating from a particular point of view. The educational system dictates what subjects one will learn, what information appears or does not appear in the school books, what kind of persons the teachers are, and what social values the students develop. At home one watches television, which continuously bombards one with gross and subtle conditioning through entertainment, advertising, and newscasts. One's massive dose of social programming is reinforced by one's association with others, such as family members or friends, who have been carefully nurtured and successfully programmed by the system. The educational system and the media have powerful positions in modern civilization. They can enact sudden and deep changes in society's members, if the need arises. Usually, though, these agents of social manipulation maintain the system's status quo by keeping social values constantly balanced in a topsy-turvy world of ever-increasing information and technology. The educational system and the media are the social regulators, manipulated like the reins of a horse. They provide fingertip control over a society and they steer it along the desired path.

Persons who are staunchly dedicated to society's goals and

values and who are exemplary products of the process of social integration direct the educational system. Since the most important concern of a society is the maintenance of its economic system, the school system dedicates itself to producing expert cogs in the economic wheel—this is approved by all sections of society. The business magnates want the schools to produce future executives and skilled workers who can maintain their economic empires. The parents want the schools to transform their children into successful breadwinners and exemplary citizens. The parents desire for themselves the indirect sense gratification of seeing their extensions become big successes in the world and they are also concerned about the direct sense gratification of support in old age from their children. Hence the old maxim of grow up, get a good education, find a good job, and make a lot of money is continuously pounded into the brain as one climbs through the school system.

Local governments and the state manage the schools. Ultimately this means that the direction is coming from politicians who hold office because they best charmed the voters. To have best charmed the voters means to have conducted the best—more accurately stated, the most expensive—campaign. The politicians are the tools of the economic class, which picks its favorite pawns and bestows upon them its financial blessings. Because both the economic lords and the voters want economic advancement, the winning politicians make sure the educational system reflects this desire. The political leaders pick the high-level educational officials, and these in turn supervise the lower-level and local educational authorities. Thus the school system's teachers, books, and values become perfect instruments for a society's controllers to enforce their desires.

This brief description of social manipulation is not meant to critically depict the process as unjust or unfair, for social manipulation maintains the kind of society that almost everybody believes in—a materialistic society. People are getting just what they want. Materialists embracing the goal of enjoyment and control as the absolute truth will support their systems even if they discover that they are being manipulated, for as the manipulators themselves say, "Why fight the system? It's supplying you the enjoyment and security you desire, isn't it?" Most people agree, and therefore life as it is goes on. The purpose of this description of social manipulation is to point out the way the *varṇāśrama* methodology begins to transform the present decaying social systems into dynamic instruments for public upliftment. Today, some people are

seeing the worthlessness of their social arrangements, but they have no idea of an alternative solution. Thus they are forced to stagnate in frustration, even in the face of overwhelming anxiety. Such people should take shelter of the *varṇāśrama* system, especially the *varṇāśrama* university, to learn how to actually implement change in an insane world.

## The Varṇāśrama University

The *brāhmaṇas* are the educators of society. They supply the intelligence and direction for all departments of society by dint of their own education, knowledge, and ability to instruct others. The *brāhmaṇas* are meant to transmit knowledge to the children through primary education, to the older youth through secondary education and university instruction, to the leaders of society through advice and counseling, and to the people in general through books, magazines, television, radio, and other media. The *brāhmaṇas'* job is to use the information networks to teach people. By instructing the people they guide society and shape its character. The modern intellectuals and educators try to fulfill a similar function; however, unlike them, our *varṇāśrama* educators will not be controlled and manipulated by the *kṣatriya* administrative and political class nor the *vaiśya* economic class. In a *varṇāśrama* system the *brāhmaṇa* intellectuals independently guide the society in accordance with superior authorities, namely the *Vedas* and the *Vaiṣṇavas*. Thus the proper relationship between the intelligence and the power of the social body is established. The superior intelligence guides the power, and so the social body operates properly.

The best tool for accomplishing brahmanical goals in a society is the *varṇāśrama* university. The *varṇāśrama* university is meant to train the intellectual and administrative heads of society. The university will train *brāhmaṇas* in their areas of knowledge, such as philosophy and science. Most importantly, the *varṇāśrama* university will deepen the *brāhmaṇas'* knowledge of the spiritual existence and its relationship with all academic disciplines. The *varṇāśrama* university is not meant to train business or clerical workers, nor is it meant to train salesmen, farmers, or skilled laborers. It is not even meant to train artists, dramatists, or musicians. Rather, the school is meant to train *brāhmaṇas* who know real knowledge; that is, they first know their relationship with

the Supreme and then the way their particular academic discipline is related to the Supreme. The *brāhmaṇas* may have to learn knowledge pertaining to other social divisions but they will not use this learning to take up occupations in other social divisions. They will use this learning to instruct members of other social divisions in their own activities. For example, a *brāhmaṇa* trained in the *varṇāśrama* university may have full knowledge of military science, but he himself will not directly oversee military strategy and tactics. Instead, he is meant to train the actual military commanders to ably prosecute their duty. A *brāhmaṇa* may expertly understand high finance and banking, but he does not himself engage in these activities. He teaches others who will be leading performers in this field.

The *brāhmaṇas*, after undergoing sufficient schooling as well as an internship for mastering the practical application of their knowledge, will train the other divisions of society in their particular occupational duties. Except for *kṣatriyas* occupying high government positions, the training of other social divisions takes place in secondary schools, which will be described later. The *brāhmaṇas* will train *kṣatriyas*, the administrative executives of society, in the knowledge necessary for them to perform their vital social duties. A *kṣatriya* must be expert in the science of social organization and administration, so that society maintains its healthy and progressive development. An executive of the state will need to learn, for example, knowledge of the spiritual basis of society and how the four social divisions operate cohesively. He will need to learn how to understand the minds of the people he governs and how to satisfy their desires. He will need to understand the *vaiśyas'* economic system and know how to control it without dampening economic prosperity. He must learn how to protect the citizens by maintaining a well-disciplined police force and army and how to direct military operations. When the *kṣatriyas* learn this knowledge from the *brāhmaṇas*, then they will naturally develop the correct relationship with the *brāhmaṇas*. This proper relationship is essential for the success of the social system. A *kṣatriya* must always be aware of the need for submissiveness to the orders and directions of the *brāhmaṇas*. The *kṣatriya* learns how to control others according to the *brāhmaṇas'* directions, for only the *brāhmaṇas* clearly see what path the whole society should take. Those who are to become instructors of the *vaiśyas* and *sūdras* must also be qualified as *brāhmaṇas*, even though they will teach occupations performed by other social divisions. A person is known as a

*brāhmaṇa* because he teaches, not because of what he teaches (although obviously what he teaches must be in harmony with the *varṇāśrama* goals and methodology).

The university for training teachers is attended by only *brāhmaṇas*. When a *brāhmaṇa* completes his university education he may engage in teaching future *brāhmaṇas* or he may teach members of the other social divisions in specialized secondary schools. In these schools the students' nature is completely different from brahmanical nature. The divisions of society—*brāhmaṇa*, *kṣatriya*, *vaiśya*, and *sūdra*—have different mentalities and propensities. They are affected by the modes of material nature in different ways: the *brāhmaṇa* by goodness, the *kṣatriya* by passion, the *vaiśya* by mixed passion and ignorance, and the *sūdra* by ignorance. Because of these great psychological differences, mixing the four divisions together in the same classroom is not congenial for their development. Differences in the students' mentality and influence by material nature make for differences in their occupational duties. Thus the activities of a *brāhmaṇa* and of a *sūdra* have no similarity.

Within the scholarly classification, intelligent men are given the possibility to manifest their inclinations toward particular subjects and areas of research. Those *brāhmaṇas* who desire to instruct other *brāhmaṇas* will also have a desire to concentrate on a particular department of knowledge. For example, a *brāhmaṇa* may especially desire to teach other *brāhmaṇas* how to train *kṣatriyas* for governing society. Such a *brāhmaṇa* will have to learn the *kṣatriya* arts from a different perspective than those who learn them to teach the *kṣatriyas* directly. *Brāhmaṇas* training future *brāhmaṇas* must take into account the kind of persons their students will deal with. If future *brāhmaṇas* are learning how to train *brāhmaṇas* in a particular field, then the teacher must consider that his instruction should be exhaustively comprehensive and should present a full concept of the psychology and philosophy of education. The *brāhmaṇa* teaching future *brāhmaṇas* who will directly train *kṣatriyas* must consider that he has to train his students to relate to the *kṣatriyas'* mentality. In other words, such a teacher has to be qualified to transmit to *brāhmaṇa* mentalities the knowledge they need to teach *kṣatriya* mentalities, so that ultimately the *kṣatriya* mentalities can apply their training to the operation of society. In this same way all teachers of the different divisions are trained according to the mentality of the students they will instruct.

Those *brāhmaṇas* who want to teach other social divisions may



do so without fear of unbrahmanical disturbances. The armed forces of modern societies present a good example of what this means, and modern military leaders would do well to consider the point. Many persons who would be eager to work as intellectuals in the military shy away from becoming masters in military science because of the indiscriminate training procedures and physical exertion required of everyone enlisting in the armed forces, including the service academies. Thus the armed forces suffer a shortage of brain power because they have no program to accommodate persons who, by quality and propensity, only want to work with their intelligence. A *brāhmaṇa* does not want to perform the military activities of a *kṣatriya*, although he may be expert at training the *kṣatriyas* how to wage war.

The *varṇāśrama* system encourages each member of the four divisions to surrender totally to his particular duties. One is never recommended to engage in the duties of another division. A person is instructed to strictly concentrate on his occupational duties and inclinations. This is the best method to come quickly to the essence of one's work and perform it perfectly. In this way one will have a calm mind, free from unnecessary anxieties and fears. Because a person need not take up an occupation foreign to his nature, he will not have to undergo the ordeal of artificially competing with persons naturally well qualified for a particular profession. Every person in a *varṇāśrama* system has full opportunity to become satisfied in the line of work most natural to him. Fixed in his proper occupational duty, a person can perfect his work and his relationship with the Supreme.

The secret of occupational placement is the foundation enabling spiritual advancement for all of society's divisions. If the members of each division can perfect their own duties, then social clash or friction disappears, and interpersonal conflicts arising from envy or inferiority complexes greatly decrease. Every person can become stable and secure in his natural position. No longer agitated by external social disturbances, a person can perform his social duties peacefully, and in his spare time he can further his spiritual life instead of wasting time on trivial sports or whimsical hobbies. Kṛṣṇa has promised that anyone who perfectly performs his duties in the *varṇāśrama* system pleases Him. The accomplishment of pleasing Kṛṣṇa is sufficient to attain all life's benedictions. It is important to understand that perfect social coordination and individual fulfillment can take place only in a society not dominated by economic pressures of work hard, make money, and get ahead,

regardless of your qualities and style of activity. Society requires an atmosphere ruled not by passion but by intelligence and sensitivity. In other words, a culture in which brahmanical influence prevails is needed. When such a culture is established, then the *varṇāśrama* school system will produce giants in every field. For the first time in the modern age, man's natural inclinations and qualities will be developed and employed, for the benefit of society.

One may argue that such a system sounds very appealing, but it would not be able to turn out the proper number of men qualified to fulfill all the duties in society. This contention is based on ignorance of the Supreme. The four social divisions have been created by the Supreme and consequently, by the arrangement of the Supreme, enough human beings exist to staff each of the four divisions adequately. If a society is experiencing insufficiencies, most likely it lacks proper brahmanical guidance. For instance, in today's topsy-turvy societies, run by the economic-military complex, there may be a great demand for technologists to push on the consumer-goods and defense industries, but this is an artificial need that world circumstances will not allow to exist very much longer. Passionately herding people into certain occupations may have created a flourishing economy for a short time, but the deep frustrations of people engaged in incompatible occupations have caused long-term social problems. In a sane society, one predominated by brahmanical values and undistorted by artificial greed for artificial economic development, finding people with the qualities and propensities to carry out the duties of the four social divisions will be no problem.

To insure the greatest progress for society, the university training of *brāhmaṇas* must firmly rest within the framework of spiritual understanding. The *brāhmaṇas* will learn "external knowledge" of how society should function so that all material needs are easily fulfilled and they will also learn "internal knowledge" of the spirit soul and how it should be nourished. External knowledge includes the principles of the *varṇāśrama* system—how to recognize a person's natural qualities and style of working and how to correctly engage him in one of the four social divisions. The *brāhmaṇas'* internal knowledge includes how to advance their own spiritual consciousness as well as how to implant spiritual knowledge in the lives of others. The *brāhmaṇas* themselves understand that spiritual life is the most important necessity of the human form and by their instructions and association they instill this understanding in others. The *brāhmaṇas* directly spread spiritual consciousness by their talks

and guidance and indirectly spread it by insuring that the government does not create political or economic policies capable of adversely affecting the citizens' spiritual life. The *brāhmaṇas'* responsibility is to create a social atmosphere free from hindrances to the acceptance of spiritual life, a social atmosphere where the goals and policies of the state encourage and enhance the spiritual life of the citizens. When the *brāhmaṇas*, or any members of society, fulfill their roles, they become very pleasing to the Supreme Personality of Godhead, who guarantees perfection to anyone who properly executes his duties in the *varṇāśrama* system. In the *Bhagavad-gītā* Lord Kṛṣṇa states, *sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ*: Everyone can become perfect by acting according to his nature within the *varṇāśrama* system.

So that the *kṣatriyas* can learn how to manage society correctly, each of their categories of responsibility requires the instruction of extremely knowledgeable *brāhmaṇas*. The *kṣatriyas'* social duties are to occupy government positions such as the presidency and subordinate administrative posts, and to organize and maintain the police and the army. The *kṣatriyas* must manage the domestic and foreign affairs of the state and supervise the activities of the citizens. Their responsibility is to make sure that every member of the society works according to his social position and that no person is lazy or acts in a social division he is not qualified for. The *brāhmaṇas* can develop one curriculum for future *kṣatriyas* who will become heads of state, another curriculum for heads of smaller areas or villages, another for chiefs of armed forces or police, and so forth. Still another curriculum is required for the rank-and-file personnel in the armed forces and the police. Obviously the *brāhmaṇas* must be more knowledgeable in the duties of the particular occupation they teach than the persons who will actually perform the occupation. But although the *brāhmaṇas* possess such superior expertise, they will never actually perform the duties of the occupation unless a great emergency arises. The *brāhmaṇa* will always maintain his position as a teacher. Sometimes he may have to demonstrate the occupation he is instructing, but because he does it for the purpose of teaching, his position is not compromised. For instance, when instructing a *kṣatriya*, a *brāhmaṇa* may personally use a weapon without jeopardizing his position as a *brāhmaṇa* as long as he maintains the qualities of a *brāhmaṇa*. The teacher must have more knowledge than the student. Since the *brāhmaṇa* acts as an adviser to the *kṣatriyas* throughout their career, he must know more about the *kṣatriyas'* duties than the *kṣatriyas* themselves. The same

principle applies to educating other social divisions. The teacher has the knowledge required to proficiently perform an occupation, but since his mission is to train others, he remains a *brāhmaṇa*.

The most valuable person in any society is the Vaiṣṇava. Therefore one may ask what is the position of the Vaiṣṇavas in the *varṇāśrama* system of social classification. Are they in a special, transcendental social category or are they within the four normal social divisions? The answer is a mixture of both. A Vaiṣṇava certainly has no material bodily designations, for that is one of his qualifications as a Vaiṣṇava. Yet, he will allow himself to be classified into the four divisions because for peaceful life in the material world everyone must carry out social duties within the four orders. This is historically verified by the *Purāṇas* and the *Mahābhārata*. During the Vedic age in India, all persons, Vaiṣṇavas included, strictly maintained a position in one of the four social divisions. Even Śrī Caitanya Mahāprabhu, an incarnation of Godhead, accepted a position within the *varṇāśrama* system and strictly executed the duties. In the *Bhagavad-gītā* it is stated, *yad yad ācarati śreṣṭhas tad tad evetaro janaḥ/ sa yat pramāṇam kurute lokas tad anuvartate*: Whatever action a great man performs, all others imitate, and whatever path he chooses, all the world follows. Therefore, a Vaiṣṇava also accepts a position within whichever one of the four social divisions is most congenial for his spiritual advancement. If he feels most comfortable in the position of a *kṣatriya*, then he will act as a *kṣatriya*, or if he feels most comfortable in the position of a *brāhmaṇa*, then he will act as a *brāhmaṇa*. For a Vaiṣṇava, it does not matter what position he accepts, because in any condition of life or any social status he is always fixed in devotional service to the Lord. Regardless of the Vaiṣṇava's social position, he is always capable of instructing the general people by his good example and knowledge. Therefore the *Vedas* state that the Vaiṣṇava is greater than any *brāhmaṇa*, even though he may have accepted a social position within the *śūdra* class. Irrespective of his position, the Vaiṣṇava is the greatest personality in society, for he is capable of instructing others in the art of serving the Supreme Lord.

A Vaiṣṇava is a perfect teacher by example. Even if he is not capable of instructing others through his speech, still his personal conduct inspires people toward the highest goal of life. Actually, every Vaiṣṇava has some speaking ability, but just to illustrate the point let us suppose there is a Vaiṣṇava capable only of quietly performing his occupational duties. But because he executes those

duties to the best of his ability, without attachment to the material results, and because he is fully surrendered to the Lord with his body, mind, and words, he will be recognized by the general populace as a great devotee and his example will inspire the people to follow in his footsteps. In every situation the Vaiṣṇava is the perfect instructor of devotional service to the Lord. Hence he is greater than any *brāhmaṇa*. According to their different abilities and propensities, the Vaiṣṇavas will accept different positions within the *varṇāśrama* structure, to set an example for others and to further social efficiency. Even a social structure filled with Vaiṣṇavas must follow a certain blueprint, to avoid confusion. The Vaiṣṇavas voluntarily engage themselves in the *varṇāśrama* system in order to maintain the peaceful organization of society. But although they may engage within the system, they are actually always transcendental to it, because their only attachment is to the lotus feet of the Lord.

Since the persons disseminating knowledge and information in society—the *brāhmaṇas* and the Vaiṣṇavas—are fixed in understanding the spiritual basis of life, their teachings to others, though sometimes seeming full of material knowledge, will always emanate from the spiritual perspective. Thus the whole society will become infused with spirituality, both directly and indirectly. Many different departments of knowledge will be taught in the *varṇāśrama* school system. These departments of knowledge will be qualitatively different from the departments we presently have, which are devoid of connection to the spiritual reality. Although the disciplines of knowledge in a *varṇāśrama* society may resemble those in the present educational system, the knowledge taught in a *varṇāśrama* society, due to its connection with the spiritual reality, takes on a different nature. Philosophy, for example, is not meant for mental speculation, a process that yields no benefit for society. Instead, philosophy is meant to awaken one to the spiritual reality. Through philosophy one should learn to see the absolute basis of existence and the means for dissecting and smashing nonsensical atheistic notions. Philosophy and logic become powerful tools in the hands of *brāhmaṇas* working to reestablish the Absolute Truth over mental speculation. In public debates the *brāhmaṇas* employ philosophy and logic to penetrate the darkness of ignorance and lead people to the science of the Supreme.

Science and technology have a place within the Vedic purview, but the *Vedas* present them in a way that is not harmful to the material or spiritual well-being of society. The scientific or

technological *brāhmaṇas* will be trained in a different way than their present counterparts. In the incipient phases of the *varṇāśrama* university, before the depths of the Vedic sciences are reexplored by the Vaiṣṇava scientists, the modern scientific methodology may be accepted and even taught, but this acceptance and instruction will be thoroughly colored by the spiritual conception of life. Scientific research is acceptable and in fact desirable when it is used to show the existence and control of the Supreme. Today, so many antispiritual inhibitions and prejudices clog the minds of most scientists because their knowledge is saturated with atheism. The goals of the economic-military complex are most easily accessible when the concepts of God and the spiritual source of life are negated or minimized. Therefore, the main thrust of the scientific community is directed toward convincing people that life came from matter and the universe originated by chance. Year after year atheistically biased scientists continually produce unproven theories, meant to lead the people away from actual scientific principles, such as life comes from life and all energy must have an energetic source, the absolute source of all creation. These obvious scientific principles should be the focus of people's attention, not the current follies.

Modern science has become the puppet of atheists, killers, and sense enjoyers. But its abuse can be halted by the efforts of just a few extremely dedicated and intelligent scientists, who are unaffected by the enormous social and economic pressures spoiling the various scientific disciplines. Intelligent, unbiased scientists can see without much difficulty the logic and perfection of spiritually based science, for it gives a clear and perfect conception of reality. During the past few years, a group of scientists known as the Bhaktivedanta Institute has slowly but successfully begun to open the eyes of scientists throughout the world. With scholarly arguments and logic, which make full use of modern scientific understandings and methodology, this institute's members are reintroducing the reality of the Absolute Truth to the academic world. Recently, one of the Bhaktivedanta Institute's young spiritual scientists spoke with the current top physicist in the world. The conversation was a congenial exchange of highly intricate formulas and advanced concepts that left most hearers stymied. At the end of this brilliant dialogue, both parties were smiling. When asked what the conversation was about, the young spiritual scientist replied, "Oh, I was preaching to him about energy and the energetic source." When used by highly advanced Vaiṣṇavas,

modern science becomes a beacon to uncover the absolute principles of reality.

*Brāhmaṇa* scientists in the *varṇāśrama* university, besides spiritualizing modern science, can also begin determined research to tap the hidden, deep reservoirs of Vedic scientific knowledge. The *Vedas* contain full explanations of all scientific disciplines and give much scientific information that is far beyond the limits of modern brains. Although at this time the original Vedic knowledge is somewhat obscure, especially owing to historical circumstances created by the great Mahābhārata War\* in ancient India, if *varṇāśrama* university scholars research the *Vedas*, the inconceivable results will stun contemporary humanity. For example, the modern world is now completely disturbed by what seems to be an energy crisis. Oil is supposedly finished as a dependable source of energy, and the proposed alternatives, such as nuclear energy, are just the same kind of speculations that led the world into its present energy disorders. The Vedic knowledge, however, gives startling information about energy sources that are easily, naturally, and unlimitedly available, to those who understand how to use them.

Although many persons have difficulty accepting things that appear to be uncommon or mind boggling, some people on this planet firmly believe in the existence of unidentified vehicles that fly through the air with astonishing prowess. Commonly called UFOs, these mysterious aircraft are said to display an uncanny ability to fly silently at incredible speeds. The author himself has never seen such vehicles, nor can he put credence in the speculations of sensationalistic books that claim the pilots of these aircraft come from outer space. The author does know, however, that a section of the *Vedas* describes vehicles resembling UFOs and gives the actual blueprints for their construction. In fact, the instructions are so scientifically detailed that the USSR has commissioned its Sanskrit scholars to recover and analyze these descriptions for possible inclusion in their military efforts. Certainly there must be more to the Vedic knowledge than mundaners usually attribute to it, for if the Vedic scientific knowledge is merely a folk tale, then why is the Russian government so interested? Besides their interest in the aeronautical technology of the Vedic times, the Russians are also deeply intrigued by Vedic instructions

\*Recent archeological research by Dr. Anil Ganguly at Kurukṣetra, the site of the Mahābhārata War, has uncovered artifacts corroborating the historicity of the battle.

for developing mental and mystic power. The Russians believe the Vedas to be a hidden reservoir of knowledge, which if successfully tapped could aid their push for world superiority. Therefore, while American and European Indologists use their Sanskrit ability to defame Vedic knowledge, branding it mythology, Russian scholars scurry all over India to collect Vedic texts and earnestly consult with Indian Sanskrit scholars. Only extremely intelligent men, however, can tap the Vedic secrets.

The Vedic airplanes function on the principle of using light-rays for fuel. An absorbing device built into the aircraft captures rays from the sun and other sources of energy. Frequently, UFO witnesses report that coincidental with a UFO's coming near a city or electrical power plant, immediately all electric power and lights go out and the area suffers a temporary blackout. The Vedas describe how light-ray aircraft can completely refuel by soaking up surrounding light energy. The Vedic airplanes are also capable of using the light-energy absorption process in such a way that the aircraft is dragged along the rays of light. The Vedas explain how light-ray aircraft can be constructed for warfare. They can be equipped with detection devices for spotting an enemy aircraft from behind or the side and light missiles for destroying enemy aircraft. The Vedic airplanes can turn at any moment in any direction, bewilder the detection systems of enemy aircraft by light-warping, and perform other feats too astounding to mention in this book. One should keep in mind that the Vedic texts were written down thousands of years ago and were in use even before they were recorded. One who accepts the mundaners' theory that advanced human society is only a recent development in the earth's history must account for the existence and inconceivable brilliance of the Vedic texts, which explain phenomena "advanced man" could not begin to conceive of until the time of Jules Verne's primitive speculations.

If one reads Vedic descriptions of the universe, from texts also dating back thousands of years, one will be completely astonished at how supposedly unadvanced people could penetrate into great mysteries of the universe's structure without the aid of computers or telescopes. New *brāhmaṇa* researchers will enjoy discovering in the Vedas the actual unified-field principle of the universe. By studying the cosmic masterplan of Brahṁā, who is the greatest architect and engineer in the material world, they can analyze how the construction of the universe began with the most subtle material energies and ended with the most gross. The unified-field



principle certainly exists, because the construction of the universe is the product of one personality. This personality obviously worked with inconceivable intelligence, and therefore only Vaiṣṇava scientists, studying the formulas in the *Vedas*, can uncover his methodology. Another example of Vedic pre-eminence is the *Vedas'* ancient awareness of genetic codification. Since the science is explained in the Vedic terminology, which is quite different from modern scientific terminology and which requires a realized Vaiṣṇava to translate, ordinary people cannot take advantage of the knowledge. The Vedic literature describes that the living entities rotate through different bodies in different species of life. Each material body is composed of a particular mixture of the modes of material nature. The three modes of nature—goodness, passion, and ignorance—are qualities that compose the sum total of the material energy. According to one's karma, one receives a body that is a product of a particular mixture of these qualities.

The mixtures of the modes of nature vary in their degree of complexity and they develop by the process of mathematical permutation. When the 3 qualities of goodness, passion, and ignorance mix among themselves, they create 9 qualities: goodness-goodness, goodness-passion, goodness-ignorance; passion-goodness, passion-passion, passion-ignorance; and ignorance-goodness, ignorance-passion, ignorance-ignorance. If these 9 qualities further mix among themselves in the same manner, 81 qualities result, and a subsequent permutation of these 81 qualities creates 6,561 different combinations of the modes of material nature. When the 6,561 qualities mix among themselves, 43,046,721 mixtures result. In this way the process continues. According to the *Vedas* there are 8,400,000 species of life (a figure that no one can dispute since no one has ever counted, and a figure that the Vedic scientist intelligently accepts because he understands the omnipotence of the *Vedas*). Each of the 8,400,000 species is under the influence of a particular one of the 8,400,000 main groupings of quality mixtures. Further mixing within each of the 8,400,000 main groupings or codes produces the unique qualitative codes of the individual bodies within each species. The differences among individual bodies within each species may be very small, but they are significant enough to account for the unique karma and resulting unique influence of the modes of material nature possessed by every living entity in the universe. Ultimately, the unique individuality of the living entity is because of his constitutional position as a unique part of the Supreme.

Genetic codification can be conveniently expressed in shorthand form. Let us suppose that the particular mixture of qualities for a particular human being is goodness-passion-goodness-ignorance-ignorance-passion-passion-ignorance-ignorance-goodness. To express this genetic code in shorthand, we can assign a numeral to each of the three qualities. The numeral 1 can represent the quality of goodness, 2 can represent passion, and 3 ignorance. The shorthand genetic code for the particular human being in this hypothetical example would be 1-2-1-3-3-2-2-3-3-1. Owing to certain basic similarities among many species, we may find that certain groupings of qualities appear among many species. This allows us to further simplify the shorthand genetic codification. For example, let us say the code for a particular single-celled creature is 3-2-3. And let us say that this code for a one-celled creature is repeated several times in the code for a more complicated primitive life-form. The reoccurring series of numerals can be designated by the code numeral 4. In this way scientists can have a compact system of genetic shorthand that exactly describes all life forms in the entire creation. One who knows the science of genetic codification can see how the individual genetic codes in human beings have manifested within the DNA and RNA not as a result of chance chemical combinations or mere biological processes but as a result of the Supreme's strict, systematic control. Under the authority of the Supreme, one inherits the proper genetic code from the proper parents, in order that one may properly fulfill the mandates of one's karma.

The preceding examples of Vedic aeronautics and genetic codification illustrate how any field of knowledge existing today can merge its perspective with the Vedic standpoint. The task of the creators of the *varṇāśrama* university will be to gradually dovetail all current departments of knowledge with the Vedic knowledge, as the circumstances require. Sometimes the results of such dovetailing will have no practical value for a *varṇāśrama* society. Yet, hybrids of current knowledge and Vedic knowledge make valuable preaching tools for *varṇāśrama* university intellectuals to present the wealth of the Vedas in a form material scientists can more readily and easily appreciate. In this way the influence of the *varṇāśrama* university will expand. Through the efforts of Vaiṣṇava scientists, who have already begun to mine the treasures of the Vedas, modern scientists will benefit extraordinarily. The work of the Vaiṣṇava scientists is now preparing the world for a great step forward, in the proper direction. If their work is taken seriously,

within twenty years the entire gamut of human knowledge can be rearranged, so that it contributes completely to the permanent well-being and prosperity of society, instead of directly causing the destruction of humanity. The scientists, through their research at the *varṇāśrama* university, will gradually reestablish the perfect system of science enunciated by the Supreme Lord in the *Vedas*. As the original Vedic knowledge becomes more and more uncovered, the government will gradually institute it within society. Hence, after twenty years, people will probably have forgotten the so-called great scientists of today, unless these scientists join the *varṇāśrama* university and achieve their real greatness.

The gradual process of the *varṇāśrama* university is first to demonstrate to mankind the compatibility of present-day knowledge with God-centered knowledge and next to show the actual superiority of God-centered knowledge in the practical management of the world. And then the original glory of the Vedic sciences should be uncovered, and eventually the Vedic sciences should become society's academic mainstay. The result of this process will be a magnificent modern renaissance, which will amaze the entire world with its beauty and utility. Introducing this renaissance is a great responsibility, one that leaders of the *varṇāśrama* university will have to take very seriously. They will have to weed out useless branches of knowledge, which have a place in only an ignorant society. Socially worthless subjects can be used as catalysts in philosophical dialogues striving to arrive at the absolute platform, and then such foolish disciplines, born of the atheistic generation, can be discarded. By kindling the fire of philosophical investigation into the absolute, these useless fields of knowledge serve one useful purpose, and by their incineration, man's valuable intellectual energies are spared for the actual benefit of society. The entire intellectual arrangement of the materialists can be utilized by expert, realized devotees of the Lord to create the proper atmosphere for absorbing man's consciousness in spiritual life. There is no need for crude, violent revolutions that brandish fanatical, pseudoreligious ideals and ignorantly bludgeon to death the existing society. For a revolution to succeed it needs the wide-based support of the majority of people. This support must come from convinced people—people convinced on the spiritual platform.

The present social systems, which people feel comfortable and at home in, can be painlessly transformed through the adoption of social goals given by realized Vaiṣṇavas and the Vedic literature.

Since the present human society is not connected with the Supreme, it is actually valueless. All modern advancement is like a string of so many zeros. One may have millions of zeros lined up side by side, but still their value is nothing. But if in front of all these zeros one places the supreme one—the Supreme Absolute Truth, Kṛṣṇa—then everything becomes filled with value. Instead of condemning the entire material arrangement as a hopeless loss, one can take each aspect of material societies and transform it into something valuable. Just as the minds of the modern intelligentsia are now tools for achieving warped purposes, the same minds can become vehicles of spiritual inspiration, if used for the Supreme. The revolutionary principle of perfect spiritual utility can galvanize every aspect of the modern civilization. As the preaching work of the Vaiṣṇava *brāhmaṇas* expands throughout every level of materialistic societies, material contamination and ignorance will wane and eventually become insignificant.

## The Varṇāśrama University Offensive

The *varṇāśrama* university's prospectus for intellectual growth and establishment of a new social order is the benevolent tidal wave of the very near future. Its munificence is so all-encompassing and profound that although these pages are clearly describing the *varṇāśrama* university's methods and goals, it will still prevail, despite attempts by the present lords of society to sidetrack it. The transformation of human society is inevitable because time—the relentless transforming force in the material world—is on the side of the devotees of the Lord. The inherent contradiction in materialistic societies—simultaneous advancement and destruction—will eventually force people to yearn for a real panacea. The transformation will quickly take place in those societies where the greatest amount of information can freely flow. Today these information channels are used for manipulating the minds of the people to further materialistic goals. The Vaiṣṇava intelligentsia can spiritualize these same information channels, to create spiritual change in human society.

The establishment of the *varṇāśrama* university will directly free participating scholars from the chains of economic slavery. Modern scholars cannot uninhibitedly express themselves, their research opinions, or their ideas because they fear financial censoring by those directly and indirectly controlling the scholastic community.

Scholars are held in check by the amount of dollars and cents awarded their research projects. If their research projects and goals deviate from “normality” then their research will not be supported by the educational institution. In fact, such research may be ridiculed, and the helpless scholar publicly denounced. When the fear and pain of economic reprisal disappears from scholars’ lives, then, no longer bound by the restrictions of vested interests, they will feel free to proceed with their research as they like. Scholars participating in the *varṇāśrama* university will not have to beg support from traditional sources. They will receive their support from the Vaiṣṇava community, specifically by those Vaiṣṇavas acting as *vaiśyas*, since in the *varṇāśrama* system the *vaiśyas*’ duty is to support the *brāhmaṇas*. Thus these “liberated scholars” will be free to explore new and undeveloped realms of knowledge from a new standpoint. They can freely accept the spiritual perspective and work toward the establishment of that perspective within the minds of the populace. As more and more men, from all walks of intellectual life, enter the *varṇāśrama* university system, they will form the nucleus of the most powerful force in the world, a force never seen before.

Some persons may mistakenly think that the intellectual freedom sincere scholars need to benefit society has already been available at church-affiliated universities. But those institutions as well as the churches themselves are meek order carriers for society’s controllers. Beyond the extra theology courses, there is no difference between church-affiliated universities and secular ones. Organized religions have surrendered to the ideals of the modern scientists and have even compromised with foolishness such as Darwin’s theories. Embarrassed by the instability of the church’s knowledge and its lack of absolute intelligence, modern theologians have chosen to become mere logicians and speculative philosophers, arguing different ideas of God among themselves while the people of the world become more and more atheistic every day. Modern organized religions cannot be saved—they have outlived their relevancy. Now the eternal spiritual science of the soul’s relationship with the Supreme is again being uncovered for the benefit of the whole world. The key to its re-establishment is the redevelopment of the people’s faith in the eternal instructions of the Supreme Lord. People will be glad to realize that the instructions of the Supreme are the essence of ingenuity, utility, and prosperity.

The Vaiṣṇava scholars, acting as a massive intelligence pool

dedicated to establishing the Supreme Lord's authority, can make a determined effort to penetrate the ignorance enveloping modern societies. The Vaiṣṇava intellectuals will use a society's information networks to expand consciousness of the Supreme. Especially, they will write and publish many books. Open-minded scholars, once individually awakened, will join the effort and participate in the *varṇāśrama* university as teachers and researchers. They will train new students to the highest standards of knowledge, both contemporary and Vedic, and then those students will also join the battle. The *varṇāśrama* university will give practical demonstrations of the superior scientific viewpoint by lectures and audio-visual presentations. In this way the masses will awaken to the eternal spiritual basis of existence. The flood of information will gradually increase in comprehensiveness as well as adjustability to different audiences. The *varṇāśrama* university will present the scientific community with a steady stream of astounding discoveries and explanations of previously unfathomable material phenomena. Hence, scientists will naturally become more respectful and enthusiastic to join, for as often said, everyone loves a winner, and nothing succeeds like success.

Although this presentation of the *varṇāśrama* university's offensive may seem to have tinges of idealism, the "spiritual special forces" should clearly understand that the struggle will be an uphill fight, thanks to the dense webs of materialistic propaganda covering modern societies. The layers of ignorance encasing the world's population are thick and almost impenetrable, and while cutting through them the spiritual scholars will encounter many demoniac persons who, seeing the immense consequences of the *varṇāśrama* university's thrust, will inflict all forms of harassment and vilification. Naturally, the media will make joint efforts to smear the *varṇāśrama* university. The media will try to divert the public's attention from the scientific community's failure to defend itself. Certainly, eminent blue-ribbon authorities will make widely publicized statements pronouncing the *varṇāśrama* university's challenges as foolish and childish. But gradually the people will see straight through such false propaganda and will no longer support the traditional bastions of knowledge. Already, through the inexorable arrangement of the Supreme, people have begun to realize that their great push for materialistic advancement is leading them only to misery and despair. The Three-Mile-Island nuclear fiasco did much to shake the public's absolute faith in the scientific mumbo-jumbo spoonfed to them for years. And who can estimate

the depths public confidence will fall during full-scale disasters like world war, earthquakes, floods, and so forth, when science is proved helpless and puny before the hands of time. The public's mounting insecurity and scepticism stems from the fear that their sense gratification will be completely ruined—their alarmed condition is not due to an increase in spiritual understanding. But regardless of the selfish basis of the public's newly found gumption, the stage is now being set whereby the *varṇāśrama* university, capitalizing on the people's new challenging spirit, can capture the hearts of the world by vividly documenting the inability of modern man to cope with his own innovations. Modern man is like a severely retarded child whose body grows but not the brain. Although man may make great leaps forward in scientific and technological advancement, his maturity and wisdom remain minute. Therefore he cannot comprehend how to use his spectacular creations in a beneficial way. In fact, man is just like the child who receives a new plastic truck to play with, but instead of filling it with sand and moving it here and there in his sandbox, the child picks up the toy truck and beats it on the head of his friend.

When the misconceptions of modern humanity are challenged and defeated in public assemblies, all participants derive auspicious benefits. For those directly engaged in the fight to establish the Kṛṣṇa consciousness point of view, these public skirmishes will increase their faith and knowledge. Facing the materialists' challenges builds one's confidence and sharpens one's intelligence. If by inexperience one is defeated, one must resolutely work hard to correct the weaknesses in one's presentation of the Absolute Truth. As one becomes more and more successful, one will gain in courage and realization, and one will learn how to present his message in more appealing ways and according to the kind of audience. The audience will also benefit, of course. Their material misconceptions corrected, they will become enthusiastic to begin spiritual processes of purification, with no fear that spiritual life is sentimental and impractical. Their apprehensions that they will have to accept spiritual knowledge simply on blind faith, without exercising critical intelligence, will dissipate, and thus they will want to learn the spiritual science. As for defeated adversaries, if they are intelligent and gentlemanly, they will join the *varṇāśrama* camp; if they are fools and rascals, they will simply slither away like treaded-upon snakes—angry, vengeful, and looking for any foul way to strike back. In any case, because of the Vaiṣṇavas' public challenges of materialistic conceptions, the present ignorance accepted as the

status quo will be left in complete disarray. Thus a ripe atmosphere for intellectual takeover will ensue. Unlike the gross, physical revolutions perpetrated by less intelligent men and overthrown in short time, the Vaiṣṇava intellectual rise to the crest will endure. When the society has gradually taken spiritually-centered knowledge to heart, then the different departments of society can be redirected according to guidance from the *varṇāśrama* university's intellectual giants. In this way, the *brāhmaṇas*' real function as the head of society will gradually and increasingly manifest. How the *brāhmaṇas* nurture society will be further explained in the following chapter.





# Social Services by the Brāhmaṇas

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### Primary and Secondary Schools

All members of society, from the beginning of life, should receive educational instruction from the *brāhmaṇas*. The education of children is especially important, since what children learn shapes their personality, ideals, and activities for the rest of their life. It is essential that children learn at a tender age behavior conducive to the attainment of self-realization later on. Child education is an extremely heavy responsibility. To ensure a successful spiritual future for every child, the *brāhmaṇas* carefully groom the schoolchildren. They never leave them free to grow up in a crooked or deformed manner, as a plant often will do without proper pruning.

From the early years of life, children should hear correct knowledge of the material and spiritual realities. They should learn to understand the difference between matter and spirit, and the predominance of spirituality over material ignorance. By chanting songs and *mantras* that glorify the Supreme Lord, they should put this knowledge into action and thus purify their consciousness. The self-centeredness and selfishness of childhood are a form of material contamination. Young children desire to be the controllers and enjoyers of their little world. Expert at manipulating their parents by crying and smiling, young children have complete opportunity to maintain the illusions that they are their material bodies and the whole world is subject to their beck and call. Such illusions must be dealt with as soon as the child's cognitive powers develop. Behind the carefreeness and glee of childhood lurk dormant, strong material desires. Although young children are sometimes believed to be "innocent and pure," there is no question of actual innocence or purity; there is only the question of time. Because young children's bodies and sensual powers have not fully developed and matured, they do not yet have the ability to manifest their inherent material desires. But as soon as the biological light turns green, they begin to contemplate and execute their

formerly dormant desires for sense gratification. Hence, in a *varṇāśrama* society, when children reach the age of five, the *brāhmaṇas* will begin to train them in the correct understanding of the purpose of human life. When from an early age children develop the crucial qualities needed to conquer over material desires that will later arise to disturb them, then society is spared from many social problems.

Needless to say, this youth training by *brāhmaṇas* is completely at odds with the modern theory of education. Modern educational philosophy holds that restrictions on human behavior cause mental disturbances, and that people should “free themselves” from all moral and cultural inhibitions so that they can act in whatever way is necessary for achieving their particular kind of happiness. Pinpointing moral and religious values as the cause of frustration, modern psychologists say people’s anxieties result from backlogs of unfulfilled material desires, which cannot be acted upon owing to artificially implanted guilt complexes. To eradicate “antiquated inhibitions,” society’s controllers use the schools and the media to introduce new social values, devoid of “restrictive disturbances” from religion and morality. Thus the people feel free to pursue their sensual tendencies without check. A natural life means an unrestricted life, people think. Wisdom means to unabashedly eat, drink, mate, and be merry, before death comes and ends the wonderful opportunity the body gives us for material enjoyment. Today brazenly hedonistic propaganda is shamelessly broadcast and eagerly received everywhere. Yet, it is quite ironic that no one is finding any satisfaction anywhere. In fact, people’s personal frustrations and anxieties are increasing and their societies have become lawless, frightening places where danger lurks at every doorstep, city street, and national border.

A human being cannot disregard his higher purpose in life and plunge into unrestricted—animalistic—behavior without suffering drastic miseries. People have forgotten that no happiness or contentment exists in animal life. Upon observing the daily life of animals, one will see that though they are indeed free from moral inhibitions, they have miserable existences, full of fear, distress, and danger. Constantly roaming here and there to eat, sleep, and mate, they pass their days and nights in a nasty struggle for survival. After attaining their needs, they are fearful that another animal will steal their spoils or kill them, and so they must always be alert to defend. When man, ignorant of the spirit soul, surrenders to his lower nature, he descends to this brute platform of existence. The brute

platform, animalism, means complete identification with the material body and complete absorption in its demands. The more we fall from spiritual culture, the more we acclimate ourselves to lowly, animalistic existence.

Modern social tribulations can be traced to schoolteachers who discharge their weighty responsibility for their students' future well-being by training the young children according to materialistic misconceptions. Those ignorant of the spirit soul and its relationship to the Supreme should never be allowed to teach others. Their ignorance, when transmitted to society's future adults, guarantees society a bleak and distressed future. One who does not appreciate the difference between matter and spirit is not qualified to become a teacher. Only a person who knows what is spirit and what is matter can correctly educate the young. The *brāhmaṇas*, with their clear brain, understand that the material body is a temporary and changing manifestation of the material energy, whereas the "I," the owner of the body, is permanent and immutable. When taught by *brāhmaṇas*, young children grow up firmly supported by high spiritual ideals. They know that their real identity is beyond the material body and that all living entities are eternal spirit souls, parts of the Supreme Personality of Godhead, Lord Kṛṣṇa. Because the children can understand the science of Kṛṣṇa, they can see all departments of material knowledge in the proper perspective and use them for the lasting benefit of society. As for the fallacious and nonsensical principles of the atheists, children in the *varṇāśrama* school will not hear about them "just to know what the others believe." They will become acquainted with these misconceptions by learning how to defeat them with logic and reason. In this way their spiritual intelligence will sharpen. The *brāhmaṇas*' teaching method is not to force-feed the children spiritual life but to give them the knowledge and intelligence by which they can see for themselves the supremacy of spirituality and the inanity of materialistic concoctions.

The popular adage "do as I say, not as I do" has no place in the Vedic system of education. The teachers are not allowed to enunciate advanced philosophical notions in the classroom while privately engaging in degraded activities. Today's educators, wholeheartedly addicted to sexual promiscuity, drinking, smoking, meat eating, and gambling, casually display their decadent habits before the eyes of pupils. Seeing this qualmless vice in their elders, the easily impressionable children begin to imitate their activities, even at a very young age. Consequently drug addiction, every

variety of illicit sex, and other debaucheries are now commonplace occurrences in public schools. The students chase after the opposite sex without inhibition, they publicly engage in conjugal affairs, and the gross language emanating from their mouths is worthy of the lowest street corners. But society sees this behavior as normal, and so no one is much concerned. Today, mass degradation is neck deep. People have sunk so low in depravity that they automatically equate the advancement of unrestricted sensuality with the advancement of civilization. Even a person who accepts the muck and mire as normal marvels at how quickly “the norm” is deepening. Therefore, in a sane society, only qualified *brāhmaṇas* are allowed to teach. Then the students will naturally develop purity. Because the *brāhmaṇas* personally exemplify the sublime knowledge they teach, the children can directly see for themselves the beauty of spiritual realization in both theory and practice. And since *brāhmaṇas* direct the executive heads of state, the child does not suffer the duality of learning the principles of cultured human behavior in school only to become an adult in a world that has nothing to do with civilized life.

The *varṇāśrama* primary school trains children in spiritual development and basic skills of reading, writing, arithmetic, geography, and history. Although many students may be in one classroom, each student must demonstrate to the teacher his mastery of the fundamental skills. The *varṇāśrama* educational science prevents the existence of faceless “nonentities” in the classroom, who, hidden away within an impersonal educational bureaucracy, artificially move from one grade to another even though they cannot sufficiently read or write. The *varṇāśrama* primary school teacher knows the art of handling his students’ different learning speeds. Therefore the faster students will not suffer while the slower ones receive extra attention, and the slower students will not become forgotten entities while the faster students move ahead. Students in a *varṇāśrama* school advance only as fast as they actually learn; no social pressures or bureaucratic “pass the buck” consciousness will exist to artificially push the deficient child ahead.

The *brāhmaṇas’* duty is to see what is the most satisfying lifestyle for each student and to educate him accordingly. When a person possesses highly elevated, brahmanical qualities, the development of advanced psychological vision is not difficult. A major part of the *brāhmaṇas’* education is learning how to deal with all varieties of people. The *brāhmaṇas* use their skill of astute human judgement to

do what is best for their students. Because their personal perception is so advanced, and also because the symptoms of the four social divisions are so obvious and distinct, the *brāhmaṇas* can easily understand how to educate each child. No one can be qualityless, nor can anyone refrain from acting according to one's nature. It is only a question of time before the telltale symptoms of a particular social division manifest in a child. A *varṇāśrama* society can practically demonstrate that the natural quality of a child fully manifests by the age of twelve. At this time, and sometimes before, the teachers can perceive how a child should be educated for future engagement in one of the four divisions. It is not mandatory, however, for a judgement to be made at this time. If there is still doubt, the classification can wait until the child's symptoms are more prominent, but generally such uncertainties do not arise, since the youngsters themselves clearly indicate their propensities by naturally gravitating toward a certain activity. If somehow or other the classified student is dissatisfied, the *brāhmaṇas'* responsibility is to remove the problem through pertinent counsel and instruction. If necessary, they can change the student's classification. The *brāhmaṇas*, only desiring to engage the students the way they will be most satisfied, are not interested in artificially forcing students to take up a particular occupation just to fulfill a so-called pressing economic need in society. Understanding that Kṛṣṇa, the supreme arranger, is controlling the world's population growth, the *brāhmaṇas* know that human beings possessing the qualities and inclinations needed for society's perfect operation are constantly taking birth. Therefore, the *brāhmaṇas* simply look deeply into the character of each child to recognize his qualities and steer him in the correct direction. Thus the *brāhmaṇas* act as the best friends and well-wishers of the students, and the students, aware that the *brāhmaṇas* will not artificially push them into an unnatural occupation, are extremely grateful and appreciative.

Since the *brāhmaṇas* train the youth according to their natural propensities, they do not uselessly attempt to teach complex theoretical knowledge to those who have no capacity to understand it. Students qualified to be trained as *brāhmaṇas* receive a full education in all philosophical and intellectual subject matters, but for the other social divisions this is not suitable. Besides future *brāhmaṇas*, generally only *kṣatriyas* who will occupy high positions of leadership undergo long periods of schooling. The other members of society receive an education appropriate for the proficient performance of their social duties. In this way students

do not painfully struggle to complete a long, tedious course of study only because of hopes for a higher income upon graduation. Of course, all students in a *varṇāśrama* society will learn to read, write, calculate, and perform other fundamental skills, but society will not artificially prolong a person's education by forcing upon his brain detailed, advanced knowledge that he will simply forget as soon as he graduates.

At approximately the age of twelve, a child will graduate from primary school and begin a secondary school education in accordance with his occupational propensity. If a student is found to have the qualities of a *sūdra*, then his secondary school education will consist of vocational training in a particular service or form of labor. He will remain in school until he has mastered the skills of his job—no longer. Then he will graduate and begin his contribution to society. A student manifesting the qualities of a *vaiśya* will take up secondary school training in the *vaiśya* specialties of banking, commerce, and agriculture. These pursuits do not require extensive education. In fact, most of the *sūdra*'s and the *vaiśya*'s education can be in the form of on-the-job training. *Vaiśya* students who will engage in business can learn from established businessmen, and for *vaiśyas* who will become agriculturalists, the best way to learn how to operate a successful farm is to work side by side with an experienced farmer.

The secondary school education of *kṣatriyas* is much more complex. Future *kṣatriyas* must know administrative science, military science, and the principles and details of social organization and jurisprudence. *Kṣatriya* classroom training may take many years, but when it is finally completed the *kṣatriya* will be capable of rendering superb service to society. The knowledge required by a *brāhmaṇa* is extremely vast and deep, and advanced expertise is needed to apply this knowledge. The *varṇāśrama* university will bear the major burden of the *brāhmaṇas*' education, but because the knowledge required by *brāhmaṇas* is so massive, the *varṇāśrama* secondary schools for *brāhmaṇas* must also bear part of the load, by giving future *brāhmaṇas* preliminary groundwork in their particular specialty. In other words, the *varṇāśrama* university will begin from an advanced level, and therefore the *brāhmaṇa* student must fulfill prerequisites in a university preparatory school. The *brāhmaṇa* candidate will begin the study of his particular specialty in a preparatory school and upon entering the *varṇāśrama* university he will deeply plunge into that area of knowledge.

The *varṇāśrama* school system graduates students who know themselves and are satisfied with themselves. It does not emphasize

the qualities of one social division and minimize the qualities of another, and because the *varṇāśrama* society is arranged to supply everyone's necessities of life, no economic pressures compel the students to work one way rather than another. Moreover, no competition exists among students of different social divisions; hence little chance occurs for the unfair matches that cause frustration among youngsters. A student developing his intellectual capacity, for example, will never be asked to compete against the physical strength and endurance of a student training for military service. Of course, competition among students of the same quality and inclination may exist, but this kind of competition is healthy, and inspires the students to greater heights of personal achievement. The accomplishment of any beneficial educational endeavor depends on the *brāhmaṇas*. Because the teachers in *varṇāśrama* society are qualified *brāhmaṇas*, the students genuinely benefit and they are satisfied.

Under the supervision and guidance of *brāhmaṇa* teachers, the different social divisions engage in different processes of education. The *śūdras* and *vaiśyas* require the least amount of education; the *kṣatriyas*, significantly more; and the *brāhmaṇas*, the most. No one will be forced to artificially remain in school and frustratedly try to assimilate knowledge one will never appreciate nor use. Students in a *varṇāśrama* society will be educated as much as is necessary for the performance of their occupation. Upon their finishing necessary schooling, they will immediately engage in their particular social duties.

## The Media

In addition to the education given by schools, a society's members receive instruction from the media. Outside of the classroom, the various forms of mass communication are the most important and influential suppliers of information. In a *varṇāśrama* society, the *brāhmaṇas* supervise the flow of information. This means that all information disseminated by the media must conform to spiritual standards. Otherwise, materialistic propaganda exhorting people to engage in materialistic activities will ruin society. Of course, some readers may find this assertion very difficult to accommodate. Americans and Western Europeans in particular are accustomed to think that the media are a free forum of ideas that should not be controlled, restricted, or censored.



Horrified by the tightly-controlled propaganda organs in communist countries, they fear that any restrictions placed on Western media will end the cherished "freedom of the press" and guarantee the influx of Orwellian tendencies. But let us remember two important considerations. First, the *varṇāśrama* system is created and perpetuated by a society that has become convinced of the spiritual necessity of *varṇāśrama-dharma*. And second, nowhere in the world is the media "free." The media in capitalist countries are certainly manipulated, but because the control is so insidious almost no one detects the reigns.

A *varṇāśrama* society has no need to secretly or publicly harass and stamp out opponents of its goal of spiritual progress. Because the Vaiṣṇava *brāhmaṇa* is so qualified, by his public display of practical knowledge he can philosophically defeat all opposition, to the complete satisfaction of the general populace. A *varṇāśrama* society can use newspapers and magazines as open forums explaining the policies of the *varṇāśrama* system. *Brāhmaṇas'* commentaries on current social or political issues and their debates with opponents of the *varṇāśrama* system can be printed. The public airing of opposing, antispiritual views will be very enlightening and enlivening to the people. Needless to say, without such public forums, the faith and trust of the citizens cannot be maintained.

If a people believing in certain principles creates a society based on those principles, then obviously the underlying principles will be protected by the social system. A *varṇāśrama* society completely depends on the intellectual direction and guidance of the *brāhmaṇa* community. Therefore, a *varṇāśrama* society cannot allow the media to wander under the control of other influential forces in society. If the *kṣatriyas* and the *vaiśyas*, the military and economic classes, gain control of the media in a *varṇāśrama* society, then the qualities of these classes will again dominate the social arrangement. At least in the very beginning of a *varṇāśrama* society, the media must be carefully regulated, in accordance with brahmanical ideals.

The media in modern societies are a powerful tool in the hands of social manipulators, who determine the direction of society according to materialistic ideals. The economic controllers of society dictate these ideals, and the media ingrain them in the people. In the latter half of the twentieth century television has assumed monstrous supremacy as the foremost overt and covert persuader. Life in an economically advanced Western society

begins and ends in front of the television screen. The whole world seems to repose itself under the fingertip control of the viewer. Television induces such submission that the natural discriminatory processes of the mind fall asleep and the viewer passively accepts things he normally might immediately question or reject. A person learns his language, thoughts, and activities from television's sights and sounds, as the entertainment subtly transports his mind on a constant journey to certain predesignated goals and ideals. All the media—television, radio, newspapers, and magazines—determinedly implant the subtle message of produce, consume, and do not be a social deviant. Media in Western countries are also quite capable of artificially stirring up trouble just to get material to report to their news-hungry audience. Regardless of any occasional exposé of the media's sinister hold on people, most persons accept the media's messages as almost absolute and infallible.

The misuse of the media by materialistic forces will always ruin a society. Therefore the media must be directed by realized *brāhmaṇas*, who know what information should be given to the people to inspire them in spiritual life. The *varṇāśrama* university system will train *brāhmaṇas* to guide the activities of the media. Those who write the material disseminated by the media must be *brāhmaṇas*, although the actors, entertainers, newscasters, and so forth who actually portray or deliver the message will be from the *śūdra* class. Regardless of the particular forms of media deemed relevant to a *varṇāśrama* society, the principle of brahmanical guidance always applies. Those who actually determine what knowledge and information is to be given, whether they are editors, journalists, scriptwriters, or program producers, must be *brāhmaṇas*, fully qualified to guide society. The *brāhmaṇa* media directors will use the media for the same purpose as the present materialistic media directors—to maintain the stability of society. But under the guidance of the *brāhmaṇas*, a progressive, spiritual society will be perpetuated, not a dead-end materialistic one.

The *brāhmaṇas* entrusted with mass dissemination of knowledge will have learned language, poetry, drama, and psychology in the *varṇāśrama* university. They will know how to bring the hearts and minds of the media's audience to higher platforms of spiritual enjoyment. For example, modern children learn the fundamentals of their materialistic society by watching television programs designed especially for them. The children of tomorrow can learn the fundamentals of the *varṇāśrama* system in the same way. The

*brāhmaṇas* can use the media to display the proper relationships between the different *varṇāśrama* social divisions. They can devise entertaining programs to show how the four social divisions complement each other. Of course, all entertainment should have connection with the spiritual basis of life. The *brāhmaṇas* can produce live and televised dramas about the pastimes of the Lord and His great devotees and even, for instance, situation comedies showing proper spiritual lifestyles for society's members to emulate. Almost any aspect of modern media can be employed for beneficial, spiritual purposes, when supervised by realized souls, who know the overriding purpose of their activities and the resultant effect on the minds of the audience. Thus, the media will not disturb society with materialistic propaganda, but on the contrary, the media will support and enhance society with spiritual inspiration.

## The General Populace

The *brāhmaṇas*' relationship with the general populace begins with their changing the hell-bent course of present materialistic societies and their coaxing people into the safety of the *varṇāśrama* framework. Then, when *varṇāśrama* societies have arisen, the *brāhmaṇas* provide institutionalized spiritual inspiration for the people.

Vaiṣṇava *brāhmaṇas* have a great responsibility to people suffering in the forest fire of material existence. They must disseminate transcendental knowledge to give people the impetus and understanding for reconnecting with the Supreme. The most important method for disseminating transcendental knowledge is distributing original texts of Vedic spiritual knowledge. In the present period of the earth's history, the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda are the absolute foundation upon which all individual and collective spiritual progress depends. Since the departure of His Divine Grace from this mortal world, his disciples have inherited the task of expanding the original Vedic knowledge for the benefit of materially attached humanity. No one can become fully spiritually enlightened without the help of transcendental literature written by Śrīla Prabhupāda and his authorized disciples. Nor can anyone completely change human society for the permanent good without these books' clear and powerful guidance. Therefore the profuse,

far-and-wide distribution of these transcendental books is now the primary and essential activity of the Vaiṣṇava *brāhmaṇas*.

Coupled with the distribution of spiritual literature, a simultaneous effort must be made to increase the number of Vaiṣṇava *brāhmaṇas* throughout the world. When people have understood their real position in relation to the Supreme, then automatically they will become disenchanted with their present demoniac social systems, which are organized by atheists dedicated to destroying spiritual principles. Thus, more and more people will enter the Vaiṣṇava fold, until gradually enough enlightened people will exist to form a *varṇāśrama* society.

Persons inclined toward one of the religious systems that are more prevalent at the present moment should not feel threatened by the emergence of a *varṇāśrama* society. The *varṇāśrama* system will only enhance such persons' faith and dedication. Nowhere in this book will one find dogmatic directives, unacceptable to those with different religious preferences. All kinds of religionists who understand the essence and goal of their beliefs can find a comfortable, secure place in the *varṇāśrama* society, because its purpose is simply to develop people's dormant love for the Supreme. If one is actually a spiritualist, one will find nothing sectarian about the *varṇāśrama* system, for it deals directly with the spirituality common to all living entities. The main difference between Vedic knowledge and religious systems currently more prevalent is that the *Vedas* give the complete, unabridged version of the Absolute Truth, for universal application in human society. The currently more well-known religious systems were tailored for the times, places, and circumstances of particular sections of humanity. But the world has changed greatly since the times these religions appeared; hence the new social context may have deprived them of their effect. Those persons sincerely seeking a spiritual solution to the world's vast material problems should seriously consider and apply the information in this book, and dropping their sectarian prejudices, they should work for the establishment of a God-centered society.

With an ability to engage all kinds of people in the service of the Lord, the Vaiṣṇava *brāhmaṇas* should try to enlist every person in some aspect of the emerging *varṇāśrama* society. While the people are using their various material propensities to serve the Supreme, their minds will gradually change, because of association with Vaiṣṇavas and the Vaiṣṇavas' good instruction. No one desires to live in a chaotic situation, nor is anyone satisfied merely living a lazy

life. Everyone wants to perform some kind of meaningful activity and derive satisfaction from it. The best that the present societies can offer their people is hedonism, and therefore people are frustrated. No one knows any other goal worth working for. Now people are increasingly realizing their hopeless position, and they are beginning to yearn for real guidance and direction in their life.

The Vaiṣṇavas are the only panacea for the social indifference and frustration overwhelming modern societies. Modern people are noting that they have no real heroes to emulate, no paragons of human behavior to follow. But the Vaiṣṇavas possess such golden qualities and character that people will become immediately attracted to them and become curious of their background and training. The missionary efforts of fully Kṛṣṇa conscious, purified Vaiṣṇavas will automatically reap results. Fully realized Vaiṣṇavas serve humanity as ācāryas, those who teach by their personal example. These advanced souls mercifully grant struggling mankind the opportunity to begin spiritual life by seeing their perfect example.

As the number of Vaiṣṇava *brāhmaṇas* expands, work to establish a *varṇāśrama* society can proceed in many ways. Some Vaiṣṇavas will distribute books on the science of Kṛṣṇa consciousness. Others will preach to scholars and educators, to enlist them in the *varṇāśrama* university. Some Vaiṣṇavas will go from door to door enlightening families about the need to prosecute spiritual life, and some will staff urban community centers that can accommodate thousands of people for feasting on spiritual food, chanting the holy names of God, and discussing Vedic philosophy. The increasing number of Vaiṣṇavas will allow centers to arise not only in every city but also in every town and village. Periodically, huge festivals can be held, especially *Rathayātrā* (the festival of the chariots), and during these festivals transcendental dramas and music can be performed for the satisfaction of all. Vaiṣṇavas will also dot the countryside with Kṛṣṇa conscious farm communities, which show people the easiest and most natural living environment to practice spiritual life.

Once the *varṇāśrama* society is established, the cynosure of every community will be a worship center, a house of the Supreme, where the Lord will reside in His Deity form. Material senses cannot perceive the transcendental, all-spiritual body of the Supreme Lord. Nevertheless, out of His causeless mercy, the Lord can expand His spiritual potencies and manifest Himself as the Deity in the temple. Thus He kindly allows us to see Him. Although seemingly made of

material elements like marble, wood, brass, or paint, the Deity is directly the Supreme Lord Himself. The *brāhmaṇas* know how to install the Deity form of the Lord according to the strict instructions of the *Vedas*. In worship centers where the Deity resides, people can see and worship God directly, and they can make spiritual advancement by rendering service to the Deity. The people of the community can become free from fruitive desires for enjoyment by offering the results of their labor to the Deity. Huge amounts of *ghee* (clarified butter), grains, fruit, vegetables, and milk should be presented to the Deity, and those *brāhmaṇas* whose duty is to directly attend the Deity as priests will cook these foodstuffs and offer them to the Lord with love and devotion. After being offered to the Deity, the food is then distributed to the people as *prasāda*, spiritual food that purifies the eater. In addition to foodstuffs, people can offer the Deity flowers, incense, and even valuables, such as gold, silver, and precious gems.

When the Deity is the cynosure of every community, the people can directly experience the bliss of a God-centered life—a life by no means lacking in material opulence. The servant of the king lives on the same level of opulence as the king. Similarly, the people worshiping the Deity with the best of everything are in turn blessed by the Deity with the best of everything. Everyone becomes happy in this reciprocal relationship of love.

The community center for worship is not just a building used a few times a week. It is the daily site of a full slate of programs. Especially in the morning and evening of every day, there are ceremonies in the presence of the Deity, and people gather together to chant the names of God—the Hare Kṛṣṇa *mantra*. After the ecstasy of congregational chanting, the *brāhmaṇas* will give classes on the Vedic literature, specifically the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. At the end of every mass gathering, sumptuous *prasāda*, spiritual food, should always be distributed to the people.

In the present age of quarrel, the simple activities of chanting Hare Kṛṣṇa, hearing transcendental topics from realized souls, and eating *prasāda* are extremely powerful and quick purifiers of the population. The transcendental sound vibration of the holy names of the Lord penetrates the deep layers of material conditioning covering a person and awakens his spiritual awareness. Anyone who regularly chants the Hare Kṛṣṇa *mantra* will uncover his dormant spiritual nature of eternity, knowledge, and bliss, and will engage in the devotional service of the Lord. Those who sincerely

take up the process of chanting the Lord's holy names will definitely, in due time, achieve the result of pure love of Godhead. When the chanting is accompanied by hearing transcendental literature that explains the philosophy of the Absolute Truth, then the consciousness of the people becomes enlivened. In discourses directly based on the Vedic literature, the *brāhmaṇas* will explain topics such as the creation, maintenance, and destruction of the material world; the reality of the spiritual world; and the living entities' relationship with the Supreme in both the material and spiritual worlds. The miseries of the material world will be analyzed, and the process to overcome the influence of the modes of material nature will be studied. By participating in these discourses, the general populace will clearly perceive their roles as spiritual members of a spiritual society, and therefore, understanding the spiritual relevance of their social duties, people will work together for the material and spiritual benefit of the whole *varṇāśrama* society.

Besides serving as priests for the Deity or speakers giving discourses on transcendental literature, *brāhmaṇas* in a *varṇāśrama* society will also guide each citizen's personal life. The *brāhmaṇas* will be available at all times for the benefit of every individual. *Brāhmaṇas* acting as family priests and counselors will give advice on the proper Vedic ceremonies for the different stages of family life, such as marriage and procreation.

Of great practical importance is the service *brāhmaṇas* render as physicians. In a *varṇāśrama* system a physician is sometimes classified as a *brāhmaṇa* and sometimes as a *śūdra*. For example, surgeons, who are always contaminated with blood and other nasty things, do not perform any activities of a brahmanical nature. They do not disseminate knowledge. Rather, they are like auto mechanics who repair defects in the human body instead of cars, and therefore they are classified as *śūdras*. But those physicians who teach medical sciences and who use their intelligence to guide people along the path of good health and physical longevity are *brāhmaṇas*. *Brāhmaṇa* physicians will direct and advise the people while body mechanics, like surgeons and dentists, will provide repair services for the body.

### *Part III*

## The Kṣatriyas: the Arms of the Social Body

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# Enlightened Executive Leadership

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### **The Qualities of an Authentic Government Leader**

A perceptive person with firsthand knowledge of the world might note that today the major theoretical differences among the various polities often engender only minor differences in the everyday lives of the world's people. Many times systems popularly exalted as democratic and free are as repressive as those condemned as authoritarian and inhumane. One may be very proud of the great liberty-enshrining birth of one's nation, but upon continually peering behind the governmental curtain one may find that the eloquent words in the constitution, guaranteeing the system's integrity, have little or no connection to everyday reality. Factually speaking, the lives of the citizens depend not on the articles, amendments, and laws appearing in hallowed documents and books, but on the men who govern society. It is the person who administrates, not the impersonal government structure. If the leader is satisfactory, the government is satisfactory. If the leader is a fool, then the government is a fool's paradise. In justification of their actions most modern political leaders are careful to religiously cite their society's codes and laws. Nevertheless, no matter how wholesome and noble these leaders may appear, they generally do not execute the duties of their office with any intention other than benefitting themselves and their powerful backers. The leaders of today's influential nations are either dictators who have assumed the top position through vicious intrigues and pure power-politics, or puppets installed by vested-interest groups that accomplish their objectives through the elective process. Modern leaders do not possess real leadership qualities. Their activities rarely acknowledge the existence of any standard of leadership other than Machiavellianism. This dire situation certainly requires that the people of the world be informed what is the real criterion for a leader and what are his duties within an intelligently organized social system.

There are three classes of men in this world: the devotees, the

demoniac, and the innocent. The devotees have accepted their constitutional position as servants of the Supreme; the demoniac actively work to stamp out consciousness of the Supreme; and the innocent form ranks behind whoever is in charge of their society. If the leader is demoniac, the innocent people follow his demoniac principles, and if the leader is a devotee, they follow the path of devotional service. The fate of the innocent lies in the hands of their leaders. At present, most of the world's inhabitants are innocent, but their lives are being ruined by demoniac men controlling the world. Therefore, people's behavior has become extremely degraded. Upon the rise to power of devotees, however, the masses would gradually become devotional. By the good example and spiritual determination of a powerful God-conscious leader, the people would gradually turn away from their sinful habits and begin to follow in the saintly footsteps of their leader. Devotees at the helm of society would gradually transform the people's social engagements from sinful, unproductive, harmful activities to eternally beneficial, spiritual activities. Whatever great men do, common people follow, and therefore when the low example of the modern leaders changes into the sublime, elevated example of spiritually enlightened leaders, the whole world will benefit.

The members of every society, desiring to be affluent and happy, accept or reject their leaders according to the amount of material satisfaction the leaders can provide. In societies where the leaders are elected, the people choose as their heads of state those most expert at arranging for the public's material enjoyment, or stated much more accurately, those most expert at promising enjoyment. In a *varṇāśrama* system, the overriding goal of the society is different. Hence the leaders must embody different qualities. The *varṇāśrama* executive chief should promise the people engagement in devotional service in a society dedicated to following the Supreme Lord's directions, as given through His representatives, the Vaiṣṇavas and the *brāhmaṇas*. In modern materialistic societies, most people have a conception of what the ideal materialistic leader should be like, and the political candidates work hard to convince the people that they are the ideal social fathers the public dreams of. But the leader of a *varṇāśrama* society is different. His distinctive qualities are elaborately explained throughout the *Vedas*. The *varṇāśrama* executive head is called, in Vedic terminology, a *rājaṛṣi*. *Rāja* means "great leader," and *ṛṣi* means "great sage." A *rājaṛṣi* is special because he is simultaneously a great leader and a

very saintly person, learned in the Vedas. This is certainly a rare combination, but one that the initiators of the *varṇāśrama* system can instill in qualified persons.

Finding a man with the material talents necessary to lead a society is not difficult—men with great executive expertise are generally found in every society. But material administrative skill alone is not sufficient qualification for a leader of the *varṇāśrama* system. The leader must have unflinching devotion toward the Supreme. If the executive head of state is a devotee of the Supreme Lord, then automatically his administrative decisions will coincide with the desires of the Supreme, and therefore peace and prosperity will reign. The Vedic literature declares again and again that if the head of state is a qualified devotee, filled with auspicious, spiritual attributes, then automatically the society guided by such a leader will be a complete success. In the *Purāṇas* (the Vedic histories), the lives of great monarchs like Dhruva Mahārāja, Pṛthu Mahārāja, and Yudhiṣṭhira Mahārāja are narrated. These leaders fully satisfied the Supreme Lord with their devotional service. When the Lord is satisfied with the service of the chief executive, then his activities become all-successful and glorious. This point is extremely important for the common man to grasp. If one accepts the existence of the Supreme Lord and recognizes His all-pervasive control, then one has no reason not to understand that the Lord has arranged to shower upon human society all material and spiritual blessings when advanced God-conscious leaders are in charge. Dedication to pleasing the Supreme is the most important trait of the *rājaṛṣi*, the saintly executive chief.

A leader of society who is as perfectly materially qualified as possible and, most importantly, who is the Lord's staunch servant will be a reservoir of all good qualities. Since the *varṇāśrama* head of state understands that he is not his body but a spirit soul, an eternal servant of the Lord, his administration will vastly differ from those of present leaders, who are all submerged in the illusory bodily conception of life. An enlightened, God-conscious leader will be equal to all living entities. He will not favor one living entity over another because of envy or selfish interests. Not considering that "this person is my friend, this person is my enemy," he will never enact schemes to benefit those deemed supporters and destroy those deemed antagonists. An advanced God-conscious leader will naturally be merciful toward all his constituents and, moreover, will always consider their needs first, before his own. By controlling his senses instead of being controlled by them, he remains free from

the materialistic urges that drive ordinary leaders to exploit their positions for their own sense gratification. Because the *rājārṣi* is completely fixed in devotional service to the Lord, materialists and their inducements cannot influence him. This insusceptibleness means he will not tolerate impious, ignorant activities in the society, even when economically or politically powerful men perform them.

One should not suffer the misconception that the *rājārṣi*, the executive head of the *varṇāśrama* society, is a mild-mannered, passive, and grandfatherlike statesman. On the contrary, the *rājārṣi* has military qualities. His personality is very powerful, commanding, determined, and grave. He has a great appetite for performing acts of heroism and courage. Expert in offensive and defensive military warfare, he is capable of leading his armed forces to victory. In other words, the executive head of a *varṇāśrama* society is not only an administrative leader but also a real "general of the army," in the truest sense of the term. In the American system whichever political candidate wins the presidential elections automatically receives the title "commander-in-chief" of the armed forces. This is completely foolish. A prevaricating politician, whose only fighting record (other than a limited stint during World War II) is in the smoke-filled back rooms of the party bosses and their financiers, can hardly be expected to lead the armed forces and direct military operations. Nor can he be expected to protect his citizens from international economic and political conspiracies, especially since many times he is a charter member of these conspiracies.

Modern leaders are placed in their positions by groups of powerful continental and intercontinental economic manipulators. Only these men are capable of funding the massive election campaigns absolutely necessary for a politician's emerging as a candidate, to say nothing of his winning the election. Therefore, the heads of state are automatically under the control of their economic backers and they will adhere to that control even if it directs them to work against their country's well-being and security. To avoid this nonsensical situation, *varṇāśrama* leaders are not accepted from the ranks of the political performers, who are actually nothing more than *sūdras* engaged in theatrics for attracting the people's votes. In a *varṇāśrama* society the leaders are appointed by the most intelligent class of men, the *brāhmaṇas*, who are free from the material influences of vested-interest groups and are firmly fixed in devotional service to the Lord. Of course, if the intellectuals of a society remain financially dependent on the economic controllers, then they will never have a chance to

become qualified *brāhmaṇas*, capable of guiding the government. It is ludicrous to give such emasculated intellectuals the opportunity for selecting society's leaders, since they will simply carry out the desires of their economic masters. Thus, merely changing the method of choosing society's leaders will not suffice. The entire social system must be transformed into the *varṇāśrama* system. One of the results of that transformation will be that those intellectuals qualified to become *brāhmaṇas* can execute their all-important brahmanical duties free from enslaving dependency on powerful interest groups. Qualified *brāhmaṇas*, unmoved by external influences, are capable of selecting society's leaders on the basis of personal qualifications, not Gallup-poll ratings, media appeal, or pre-election promises.

The *brāhmaṇas* derive the strength to fulfill this awesome responsibility from the Vaiṣṇava ācāryas, the Supreme Lord's representatives in the material world. Fully conversant with the instructions of God and the practical ways that these instructions can be implemented in society, the Vaiṣṇava ācāryas can pick out persons qualified to become *brāhmaṇas* and train them to guide society. *Brāhmaṇas* particularly expert in social organization and government affairs will select society's executive leaders. A prospective leader must be a *kṣatriya* by nature, not a *śūdra* or a *vaiśya*. He must be devoid of the *śūdra* qualities of the modern politicians, who dance according to the applause of the common public and the strings pulled by their economic manipulators. The *kṣatriya*'s main duty is to protect the citizens of the state. He does this by being a great commander, a military man, one who knows what is power and how to use force when necessary. He must be a fearless, resolute person, who will not allow his citizens' well-being to be jeopardized by antagonists. But he should not have the nature of an overzealous, bellicose militarist or warmonger. His powerful personality, determination, and courage should be tempered by gravity, self-control, and analytical intelligence.

In the incipient stages of the new *varṇāśrama* society, the *rājaṛṣi*, the *varṇāśrama* chief executive, will be culled from those already possessing the material background and qualifications to be great *kṣatriya* leaders and protectors of society—persons such as the modern generals, for example. It is futile for such powerful persons, seeing the suicidal degradation of their society, to attempt military coups or sudden take-overs. They will face a bloody campaign to gain control over the populace and will never win the trust and confidence of the citizens. But if these persons work hand-in-hand

with the Vaiṣṇava *ācāryas* and *brāhmaṇas* to implement the *varṇāśrama* system, the combination will readily be appreciated and welcomed by the people as the saving grace and guiding light for a new era of human existence. The essential qualification of the leader of a *varṇāśrama* society is submissiveness to the Vaiṣṇavas and *brāhmaṇas*, who fully engage in devotional service to the Lord. The leader must accept training and direction from them. He must be a devotee of the Lord and must, with great intensity, dedicatedly perform his leadership duties as his prescribed service to God. He must consider the Supreme Lord the proprietor and controller of the entire creation, which certainly includes the nation he presides over. Firmly understanding that the citizens are parts and parcels of the Lord and are meant to engage in the Lord's service, the leader must consider it his duty to accommodate everyone within the *varṇāśrama* system, so that each person can link with the Supreme. And he must realize the necessity of protecting the people from malicious influences, which can infiltrate a society and drag the citizens away from their precious connection to the Supreme Lord through the *varṇāśrama* system.

To protect the *varṇāśrama* society's spiritual goals, the executive chief must be capable and ready to defeat envious enemies trying to attack the society. He should never be content with a temporary, illusory peace while dangerous enemies stealthily pick to pieces his domain, but he should attack these foes, subdue them, neutralize their pernicious nature, and then establish a God-conscious society in their land. Needless to say, these tactics directly contradict the political precepts shaping the foreign policy of certain countries, especially America, in the last twenty years. Recent administrations have systematically denied the military the option to surgically rid the world of a most troublesome cancer, thus giving new life to the world situation. To preserve the profits of powerful international economic forces, the military leaders have been restrained. Of course, today little spiritual value exists in any of the world's societies, and so at the present moment in time it does not make much difference in whose favor lies the military imbalance—no nation has the spiritual understanding necessary to benefit the world. But if a society can transform itself by adopting spiritual values, then it is most important that its leader firmly establish the interests of that spiritual society all over the world. Military opposition will come only from demoniac persons, those wholeheartedly dedicated to atheism and materialism. Such

persons are suitable and proper candidates for corrective action. Hence the world will become free from their disturbances.

The corrective measures employed by a powerful *varṇāśrama* leader are not limited to various levels of military intervention. The citizens suffering in poisonous, atheistic societies will receive education from *brāhmaṇas*, so that they will understand the need for their own *varṇāśrama* system. Gradually the *varṇāśrama* system can be introduced into their society, and then the society can be left to stand on its own feet, without external supervision. Obviously, only a nation able to dominate militarily those unwilling to live peacefully can carry out this strategy of neutralization and rehabilitation. Unless it has already irreversibly degenerated, America is the prime example of a nation capable of understanding the need for a *varṇāśrama* social system and the necessity of enforcing *varṇāśrama* principles throughout the world.

Although the chief executive of a *varṇāśrama* society is strong in his personal spiritual development and although he is the product of extensive training in administrative and military skills, he never thinks himself to be the self-sufficient and independent master of society. He is always submissive to the Vaiṣṇavas and the *brāhmaṇas*, who see the social situation from a higher point of view. The leader of a *varṇāśrama* society knows that in the Vedic literature the Lord has stated His desires for human society and that the Lord has supplied this world with His special representatives—saintly plenipotentiaries—who “bring the Vedic literature to life” through their sublime spiritual realization and prowess. They are empowered by the Supreme to understand the perfect means for applying Vedic principles in society, according to time, place, and circumstances. The *kṣatriyas* occupying leading roles in society must recognize that they have been given their positions by the Vaiṣṇava *brāhmaṇas*, who act on behalf of the Supreme. They must remember that the society actually belongs to the Vaiṣṇava *brāhmaṇas* and Kṛṣṇa. Always cognizant of their dependence on spiritual authorities, the leaders should take constant inspiration and advice from the great Vaiṣṇava teachers. This is the proper relationship between the spiritual intelligentsia and the executive class of men.

Acting according to this harmonious arrangement, the *kṣatriya* leaders will supply the spiritual educators with all facilities necessary for elevating society. The *brāhmaṇas*’ educating the people is always important, especially in the initial stages of a new *varṇāśrama*



society. There are always critics and opponents of anything new, particularly if it is detrimental to materialistic control and sensual enjoyment. Therefore, the *kṣatriyas* and *brāhmaṇas* must work together to remove any cause for doubt, misunderstanding, or mistrust in the citizens' minds. In the early days of a *varṇāśrama* society the *brāhmaṇas* should expect a deluge of confused and bewildered inquiries. A period of unsettledness is normal during the birth of a new social system. The major problem will be the inability of some people to immediately understand or accept all the principles of the new spiritual society. The *brāhmaṇas* will have to explain everything quite clearly, in terms of both the Vedic literature and evidence from their particular areas of scholastic research. Envious critics, who spout unfounded criticism just to agitate people's minds, will be invited to publicly debate the *brāhmaṇas*. As a last resort, the *brāhmaṇas* will advise the *kṣatriyas* to discipline this kind of social agitator.

## The Myth of the Secular Society

In order that a *varṇāśrama* society may grow healthily, the *kṣatriya* administrators, led by the executive chief, must create and maintain an atmosphere in which people can peacefully prosecute their social duties without disturbances. Regardless of how enlightened a society may be, there will always be at least a few rogues and rascals who will insist on hacking away at the social order, even when they have no basis for real complaints. Sometimes these destructive elements harass society through violent crimes like robbery, murder, and rape. Sometimes their disturbances are much more subtle. Clever intriguers, through libelous or slanderous antisocial propaganda, often try to sow anxiety, tension, disorder, and chaos in a society. These more refined rogues desire to exploit a disturbed social atmosphere for their selfish purposes. To protect the peaceful development and smooth operation of a *varṇāśrama* system, the government leaders must strongly curb persons who, for furthering their vicious materialistic aspirations, either grossly or subtly attack the citizens.

The *kṣatriya* leaders of a *varṇāśrama* system must diligently remove from society all atheistic principles and behavior that might jeopardize the people's spiritual well-being. No doubt this rigid "law and order" stance will disturb some of this book's tender-hearted readers who are addicted to sentimental social liberalism.

Unduly maudlin liberals are capable of defending anything in society from unlimited points of view. For instance, they can simultaneously defend abortion from the mother's point of view and children's rights from the child's point of view. They can defend the right to possess guns from the home owner's point of view and burglary from the criminal's point of view. "Soft" drugs, pornography, legalized gambling, any kind of sex—in short, anything that someone, somewhere might construe as enjoyable is supported by "progressive" psychological studies, a well-developed "live and let live" philosophy, and permissive government laws. Sentimental liberals are not at all concerned with the right of people to live in a society where they can develop strong, healthy characters, free from degradation and vice. Rather, these "anything goes" libertarians will sacrifice the moral fiber of society just so that a few persons can freely cultivate their debased habits and consequently poison the rest of the population.

The laissez-faire social attitude is defended by protestations that since man is imperfect and naturally inconsiderate of others, one man does not have the right to restrict the behavior of another who does not fit within his limited and imperfect conception of what is good and evil. To avoid injustice, people should avoid taking any clearcut stance, learn to tolerate everyone's particular lifestyle, and grant each person the freedom to indulge in his particular type of enjoyment. This doctrine is attractive only to those having no idea of a perfect social system. It is right and proper that leaders of a society lacking perfect sociological knowledge should not attempt to control the citizens; such leaders will definitely cause disturbances. But the objections of the permissivists have no basis in a perfect system, the *varṇāśrama* system, which is managed by leaders who know the spiritual reality of life and can direct the citizens on the path of spiritual perfection. The principles guiding a *varṇāśrama* society are beyond the possibility of human error. These principles emanate from the Supreme Himself and therefore they are flawless in all respects. Even if one cannot understand the infallibility of these principles, at least one can appreciate that they are more advanced and beneficial than the hedonistic, atheistic principles currently ruining the world.

The atheistic ideal of unrestricted, unlimited sense gratification is anathema to a healthy and prosperous society. Hence the *varṇāśrama* leaders give no ground to wanton hedonism and they insure that spiritual principles dominate society. One may object that the government's embrace of spirituality and rejection of

sensuality is unfair and restrictive, but the simple fact is that one must come under the partisan control of either atheistic men in a nonspiritual system or godly men in a spiritual system. The atheistic leaders claim they have no preferences. They declare that people are free to be religious or not. Meanwhile, everything these leaders do plunges society deeper into irreligiosity. The *varṇāśrama* leaders, on the other hand, will honestly and openly declare that unrestricted sense gratification has no place in a progressive human society and they will do everything necessary to aid people's spiritual advancement. In a so-called secular state, because the government does not assist religiosity, religion atrophies, especially since simultaneous with not supporting spirituality, the government enthusiastically supports antispiritual behavior and principles.

A secular state is not an impartial state. Under the cloak of indifference to both religionists and nonreligionists, it pushes the Supreme Lord out of the social picture and denies Him the right to exercise His natural position as the supreme regulator of society. Therefore, the so-called secular state is actually an atheistic state, which installs man and his imperfect speculations as the highest authority. The main principle of a secular state is economic development and sense gratification in any way possible. Consequently, society dives into sinful activities without restraint or guilt, and the immense accumulation of these sinful activities crushes the people. If people choose not to follow the Supreme Lord, then the only alternative is to follow an ordinary man proclaimed as great. Godless, artificially great men, with their materialistic speculations, drag the masses deeper into degradation by their personal example. The people see that the top positions in society are held by godless men, and so the aspiring masses imitate these men, hoping that hedonism will qualify them also for the top posts. Thus, although a state may allow spirituality to be propagated, because its esteemed leaders are antispiritual, their low example and policies effectively snuff out religiosity.

Once a society has been secularized, "freed" from the Supreme's authority, atheistic men step into the "power vacuum." While subtly manipulating the society according to their deadly schemes, these devious persons constantly assure the people that they live in a free society, which favors no particular point of view and allows everyone to enjoy as he likes. Owing to the atmosphere of unrestricted sense gratification, the people indeed think their life is free. Therefore, when some persons hear of the *varṇāśrama*, God-centered system, they object that it is a narrow-minded theocracy,

repressive of individual freedom. They maintain that the best social arrangement does not directly acknowledge religious principles, because in such a nonpreferential environment everyone is free to choose his life's options and his own style of enjoyment. But these persons should realize that in the modern atheistic (secular) societies no citizens can factually claim that they are choosing their future as they like or enjoying as they like. Ingenious social manipulation quietly and expertly inserts a society's members into their correct slots. The educational systems, the media, and the force of economic necessity insure that everyone's future is the future the government controllers desire. In modern social systems, life is arranged so that the people become more and more dependent on the government, and since the government is atheistic—secular—people become fixed in not seeing beyond the government to the higher reality of the Supreme. Lost in an ocean of government-proliferated mundaneness, the citizens never receive the opportunity to examine their real identity as spirit souls and to understand what kind of enjoyment the spirit soul wants.

In materialistic, "free" societies, the materially strong always gain control of the society and politically and economically dominate the weak. They strongly view their achieving of control and domination as a natural and just phenomenon of social reality. They acquit themselves by remarking that anyone can do what they have done if one bothers to develop the necessary intelligence and determination. The plain truth, however, is that by the arrangement of nature's laws, some people are born with material qualifications that bring social success, whereas others are born lacking the abilities needed to "get ahead." The materialistic social systems do not help the weak to become stronger; rather, the strong become stronger, and the weak remain in the same condition or worsen. The *varṇāśrama* system, on the other hand, is different. It allows the weak to develop strength and prevents the strong from pounding the weak to pieces as they struggle to uplift themselves. The spiritual process develops every living entity to his full stature. Through the development of spiritual strength, every living entity can attain all the perfections of life. In a *varṇāśrama* system, the weak are encouraged to become strong not through mundane social pressure for mundane success but through the process of devotional service, equally available to all citizens.

The most important factor for a healthy society is the caliber of the people, not the social framework or structure. Regardless of how beautifully and ingeniously the system is designed, if its

inhabitants are degraded then sooner or later the system will collapse, even if it externally resembles a *varṇāśrama* system. It is the internal social condition—how the people are advancing in godly qualities—that makes or breaks a society. The development of the citizens' personal qualities should not be left to chance. Through government support and supervision, this character development should be made an intrinsic part of the social system. If society cannot create decent citizens, the citizens will create nothing but problems. The greater the social problems, the more legislation and laws are required to counteract the problematic situations. The more government codes and laws are enacted to intervene in people's disturbed lives, the larger and more diligent the law enforcement department must become. In this way, because of the citizens' lack of advancement in civilized qualities, society must evolve into a police state, so that its routine functions can forcibly continue. In such an oppressive, authoritarian society, no one is happy. Thus, a far better alternative is that the government leaders create and foster an atmosphere suitable for the citizens to develop their natural, dormant, spiritual qualities. The more the people increase in their personal spiritual development, the more the overall happiness of a society expands.

Certain qualities are essential for all people to develop, irrespective of their religious inclinations or social positions. The government leaders of a *varṇāśrama* society should actively aid the people's development of these qualities, thirty in total. A citizen in the *varṇāśrama* system should learn to (1) speak the truth without distortion, (2) show sympathy toward suffering persons and render assistance whenever possible, (3) accept the particular austerities recommended for one's purification and spiritual advancement, (4) practice cleanliness, especially by bathing at least once a day and preferably twice, in the morning and evening, (5) chant the holy names of the Lord privately and congregationally, (6) tolerate unavoidable bodily miseries, (7) discriminate between right and wrong, (8) control the mind (avoid a crazed mentality), (9) control the senses (curb the urges of lust, anger, and greed), (10) refrain from giving suffering to other living entities, especially when eating, (11) refrain from wanton sex indulgence (abstain from both premarital and extramarital sex), (12) help provide the necessities of life for society's members engaged in fulltime spiritual activities, (13) read transcendental literature like the *Bhagavad-gītā*, *Srīmad-Bhāgavatam*, or other Vedic scriptures (or, if one prefers, the Bible or Koran), (14) avoid duplicity and diplomatic personal dealings, (15) derive

satisfaction from what is obtainable without abnormal endeavor, (16) render service to saintly persons, Vaiṣṇavas, (17) avoid performing philanthropic deeds that indirectly benefit oneself but actually help no one else, (18) remain silent when there is nothing important or spiritually relevant to discuss, (19) see the difference between matter and spirit and act accordingly, (20) distribute food (especially *prasāda*) equally to all living entities, (21) understand that every living entity is a spirit soul, (22) hear about the glorious activities and instructions of the Supreme Lord, (23) discuss these transcendental activities and instructions, (24) remember the Lord's activities and instructions, (25) try to render service to the Supreme, (26) worship the Supreme, (27) offer obeisances to the Supreme, (28) aspire to be a servant of the Supreme, (29) recognize the Lord as the supreme friend, (30) surrender one's whole existence to the Lord.

Unless people are systematically educated in these thirty qualities of human life, a society will never achieve happiness and peace. If the entire populace consists of selfish cheaters and deceitful liars with no real allegiance to anything other than their own unrestricted sense gratification, then how can a society be healthy? If the individual citizens are bathing in lust, anger, greed, arrogance, envy, and madness, by what mystic process will the state be peaceful and happy? The state, or nation, means the people. If the people are degraded, how will the state be anything other than degraded? But if everyone in a society develops, under the government leaders' direction, the thirty essential qualities of human life, then that society becomes a material and spiritual haven for all its citizens. The development of these qualities of human life is beyond sectarian considerations and is universally beneficial. The secular state ideology has no place in a *varṇāśrama* system because spirituality without the government's direct support always takes a back seat to the passions of economic development and sense gratification. The citizens submerge themselves in sinful activities to achieve economic development and sense gratification, and then their impious actions and reactions destroy society.



# Social Protection and Preservation

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### **The Varṇāśrama Police Department**

Most modern societies are rife with crime and violence. The sharp pricks of ubiquitous criminality are affecting every person and no one has any satisfactory or lasting solution. Politicians, religious leaders, newspaper writers, and fearful citizens rake over the crime issue again and again, but the stark truth has yet to be grasped: as long as people live like animals, without the culture of higher human principles, then crime and violence will always increase, not only on dark city streets but also in the well-lit offices of government leaders. Controlling crime simply by increasing the police force is not possible. Human beings must live in a social system that develops the finer human qualities. Then crime will dwindle.

Many government officials are well aware of the role an imperfect society plays in forcing disadvantaged people to become criminals just so that they can survive. Therefore sometimes the social fathers, feeling guilty about enforcing the law on economically deprived persons, think that perhaps they are not dealing with these people correctly. Lawmakers and law enforcers feel this social guilt when their society fails people who do not easily fit into the system. Persons from unwanted ethnic minorities and residents of urban slums and ghettos are prime targets for criminal behavior. They are more or less invited to criminal activity by their social position and circumstances. Overburdened by the responsibility of taking care of these people, the leaders of society are completely bewildered about what to do. The police apprehend urban criminals and pack them into the jails. But many times an offender is let back on the streets because the judicial system is overloaded and inefficient. While in jail, the lawbreaker associates with expert criminals, learns their more advanced criminal attitudes and skills, and then when he returns to the streets, he immediately re-engages in his favorite illegal activities, with even greater proficiency and determination.



A *varṇāśrama kṣatriya* clearly understands how to help the disadvantaged residents of blighted urban areas. He knows he must support corrective measures by the *brāhmaṇas* so that materially disadvantaged people will develop the desire to give up harmful activities. When deprived people are elevated by the *brāhmaṇas'* instructions, they can become strong members of the social order and a great asset. To bring them to a higher platform will take time, but when the effort is made with patience and determination, the results will come. When the chanting of the Hare Kṛṣṇa *mahā-mantra* and the distribution of *prasāda* happen on a large scale, and when the socially outcast people receive adequate protection, with places to live and food to eat, then gradually spiritual consciousness will develop and a wondrous, permanent transformation will take place. All life's problems begin on the personal level, the level of a person's own spiritual advancement. Therefore, the main thrust of the government should be to elevate unfortunate persons through large-scale spiritual rehabilitation centered on the Hare Kṛṣṇa *mahā-mantra*, *prasāda*, and huge transcendental festivals. When people from blighted areas are revived and made responsible, they are very expert at cleaning up themselves and their surroundings. The government should learn to deal with the problems of depressed urban areas by creating community leaders in those places and giving them the opportunity to help infuse spiritual consciousness in their districts. If while cleaning up themselves and their places of residence, the people participate in mass spiritual programs, then gradually urban ghetto problems will disappear.

Obviously, no modern government will be able to carry out such a massive program of complete rehabilitation—material and spiritual—unless it surrenders control over depressed urban areas to the Vaiṣṇavas. But this is something they are not yet prepared to do, despite all their failures. Consequently, the increase of violence and crime will continue. Of course, why should society's current leaders endeavor to elevate any of the citizens? Because government officials themselves are of such low-grade character, they have no ability whatsoever to uplift anyone. From Capitol Hill down to the local police station, corruption permeates all levels of the legislative, executive, and judicial systems.

The *varṇāśrama* government is completely equipped not only to cure present ghetto areas but also to prevent depressed social conditions from arising. A *varṇāśrama* society will not allow or create urban centers of more than fifty thousand inhabitants. This is the maximum number of people a city can adequately

accommodate without its government losing control over social affairs. Population in excess of fifty thousand will be transferred to rural areas, to form small self-sufficient agricultural communities. In this way all citizens will have a chance to live in an uncongested, peaceful environment, suitable for developing finer human qualities. When the population of modern societies is spread out, and the huge metropolises are vacated and left to crumble in the wind, then managing and protecting the citizens will be possible.

One beneficial by-product of de-urbanization is that the strangle hold of organized crime fades away. Crime syndicates need big cities to thrive off of, not small farming communities. Another beneficial result of the return to small self-sufficient communities is that many more possibilities arise for previously “unsung” members of the population to assume responsible local positions, according to their qualities and inclinations. Hence, a substantial number of men will step forward to accept *kṣatriya* positions. Of these men, only a minimum will be involved in leadership; many will serve as *kṣatriya* police patrolmen or soldiers in the armed forces. The clerical and other back-up members of the police and armed forces are *śūdras*, who have been highly placed because of their ability to accept greater responsibility.

The duty of the police is to enforce the executive commands of society’s administrators and to make sure that the people are engaged in their social duties. In other words, the police are responsible not only for maintaining the peace but also for maintaining social activities as well. They are directly responsible for the people’s protection and they cannot tolerate any criminal activity within their community. Although the police force should be strong and extremely efficient, their employment of force and control should not impinge upon the spiritual requirements of society. In today’s unfortunate world, the police and government officials sometimes give legal trouble to the Vaiṣṇavas and cause them great pain and inconveniences in their efforts to execute the orders of God. In a sane society, Vaiṣṇavas and *brāhmaṇas* are never the object of disciplinary action by the police; instead, the Vaiṣṇavas and *brāhmaṇas* are the guides of the police. They can also work together in many instances. If the *brāhmaṇas* see an area of society not up to par with *varṇāśrama* principles, they can devise corrective measures. In this way the *brāhmaṇas* directly aid the police by heading off potential social problems before they become major headaches.

Since people in a *varṇāśrama* society are trained from the

beginning of life in elevated human behavior, they have no excuse for criminality. Therefore, the *varṇāśrama* police department will be quite intolerant of lawbreakers and will mete out strict punishments. A controversial example is capital punishment. In modern society capital punishment, considered cruel and excessive, has almost completely been abolished. But this abolishment demonstrates the ignorance of society's leaders, not mercy to the killers. If a person kills another and the government does not execute him, then after death that person has to meet suffering from the law of *karma* far in excess of what he would have received if the state had executed him. When a murderer is executed in accordance with religious law, then he is absolved from punishment after death by the law of *karma*. But if he is allowed to live, then after rotting the rest of his life in jail, he must suffer extremely severe retribution in his future life. The *varṇāśrama* system does not show ignorant, false mercy to perpetrators of vicious crimes. Sometimes people become astounded at how one human being can judge another and sentence him to severe punishment. But if one follows the law books of religious codes and principles given by the supreme authority, Kṛṣṇa, then judging men is no problem. In the Vedic literature there is a section listing the appropriate punishment for each crime. These punishments are a very powerful deterrent to criminality. Sentimental libertarians will scream that this "heavy law-and-order-approach" does not consider the criminal's social background and environment. Granted, the *varṇāśrama* legal system of strict punishment cannot be instituted in the present social circumstances, because modern societies are indeed responsible for their citizens' sinful activities. But once the *varṇāśrama* system arises and matures, the social atmosphere will be healthy and beneficial for every person, from the beginning of his life. Society will no longer be indictable for its citizens' crimes, and therefore the police can rightfully dispense strict justice, to destroy any notions that "crime pays."

During the incipient stages of a new *varṇāśrama* society, the local *kṣatriya* police department should be so firm and strong in its community that all rogues and plunderers in the area will leave out of fear. Otherwise, these criminals will terrorize innocent, law-abiding citizens and make conditions very difficult for organizing society. After attempting to rehabilitate the neophyte rogues, the *kṣatriya* police department should drive out the hardened rascals or eliminate them. The separation of the useful and useless elements of society can easily be accomplished by engaging everyone in the

mass chanting of the Hare Kṛṣṇa *mantra*. By this chanting, men who today might be labeled seasoned criminals can become purified and capable of performing important work for society. After the purification process is made available to everyone, if some persons persist in behaving like scoundrels, then the *kṣatriya* police department should forcefully deal with them. That the innocent members of society get a good opportunity to become spiritually advanced is more important than the dedicated criminals getting the opportunity to ruin society. The *varṇāśrama* police force should be intent on protecting the interests of the progressive elements of society. Since the *varṇāśrama* society consists of small communities and small cities, the police will be able to immediately notice any disturbances arising and quickly take appropriate action.

## The Varṇāśrama Armed Forces

Because materialistic men are ruled by their passionate and ignorant nature, greed and envy often compel them to attack even peaceful societies. To adequately protect the people in a *varṇāśrama* society, the leaders must maintain armed forces. The *kṣatriyas* function not only as executive leaders and policemen but also as military men, to defend against aggression by envious foes and to attack when required. For a full understanding of *kṣatriya* military men in a modern *varṇāśrama* society, background information about the *kṣatriya* warriors in ancient India is helpful. It must be noted, however, that finding men today who exactly duplicate the Vedic *kṣatriyas* is impossible.

The Vedic *kṣatriyas* were men of enormous physical strength and intense mental determination. Utterly heroic and courageous in combat, they were absolutely committed to kill the enemy or meet their own death. They were convinced that either they would win on the battlefield and attain more opulence and power in this life or they would die and attain a heavenly situation in the next life, as a reward for death in the line of duty. Upon contemplating impending battles, their bodies would display symptoms of ecstasy, and when the time to fight arrived, they would enthusiastically and joyfully stride into battle, with a passionate fighting spirit unknown in modern times. The *kṣatriyas* functioning as executive leaders of their society were always personally present on the battlefield, to direct the affairs of the war. They were not armchair chief-executives, who would send thousands of men off to the front lines

while they surrounded themselves with safety and comfort at home. Rather, the Vedic heads of state would also risk their lives during the war (hence they were not so prone to whimsically declare unnecessary wars). Naturally this personal bravery and valor of the leaders greatly inspired the warriors, and because the leaders were ready at any moment to lay down their lives in defense of their society, the citizens felt very grateful and indebted to them.

The mental attitude of a do-or-die combatant is especially important to understand when hearing of the Vedic *kṣatriyas*. Total mental commitment, unshakable resolution, and concentrated will-power characterized these military men. The Vedic *kṣatriyas* would never consider fleeing from a fight or even allowing themselves to be taken prisoner. Their only aim was victory, and they did not make plans to remain alive in any other circumstances. Nevertheless, the Vedic *kṣatriyas* did not fight like cats and dogs. During the hostilities they would adhere to rules of battlefield etiquette prescribed by convention and scriptural injunctions. For instance, if two warriors were fighting each other on chariots and the wheel of one's chariot broke, the warrior with the intact chariot would wait for the other warrior to fix his damaged chariot before resuming combat. He would not take advantage of his opponent's disabled condition to do him in. A firm concept of fairness pervaded all the fighting. Foot soldiers fought foot soldiers, cavalry fought cavalry, men on elephants fought other men on elephants, and so on. It was not considered a real victory if the enemy was subdued by unfair and unscrupulous methods. In fact, it was considered a disgrace, and the fruits of victory lost their sweet taste.

Generally, battles were not fought in populated areas. Because all war situations are not controllable, sometimes military activities did disturb the ordinary people, but usually wars were fought on neutral, unpopulated battlefields, to avoid endangering innocent people. Some wars were fought simply by one king challenging another to a duel, either alone or accompanied by a specific amount of soldiers. In this way the deaths of not only civilians but also many military men were avoided. The winner of the war acquired dominance over the defeated *kṣatriyas'* lands and opulence. Of course, not all interaction between opposing *kṣatriyas* was neat and tidy. Often, limited military contacts immediately exploded into full-scale wars, owing to the intense passion always accompanying martial activities. The violence of war is a difficult thing to regulate completely, but the Vedic *kṣatriyas* deserve much credit for their more than minimal attempt. Although modern

nuclear and chemical warfare heed no humanistic values, the occasional trials for war crimes and abnormal atrocities show that people still expect a small degree of humanism in their international hostilities.

Modern warfare is a different world from the Vedic battles. No longer are men dependent on hand-to-hand combat, bows, arrows, horses, chariots, and elephants. Modern technology has made modern warriors dependent more on gadgetry than on personal heroism. Many modern warriors kill their enemy without even seeing him. Submarines capable of remaining under the ocean with a year's supply of nuclear power can destroy far-off cities with dozens of multiple-headed nuclear missiles. Intercontinental ballistic missiles can emerge from their silos to annihilate forty to sixty percent of an opposing nation on the other side of the globe. Surface-to-air, air-to-surface, and surface-to-surface missiles allow aircraft, helicopter gunships, and tanks to destroy each other from a few miles' distance. The foot-slogging infantry of World War II is outdated; the fast-moving mechanized infantry, with tanks and armored personnel carriers, is now in vogue. Physical contact in today's warfare to a large extent means electronic contact. Electronic surveillance systems are everywhere: on the battlefield front-lines, in the air, on and under the ocean, and in outer space. As for military planning and logistics, the entire war effort is directed by computers, which gather, process, and disseminate battle information.

Although the modern military and the warriors of the ancient Vedic past seem to have little in common, still it is definitely possible to perceive who has *kṣatriya* military qualities, even in the modern setting. One who knows the *varṇāśrama* science understands that men with *kṣatriya* qualities and propensities are always taking birth in human societies, regardless of the time period. If the modern, insane military technology is still intact at the time of establishing a new *varṇāśrama* society, then the *varṇāśrama* social format can adroitly adjust to accommodate the nuclear-age *kṣatriyas*. The "nuclear *kṣatriyas*" will consist of those military men who protect society by using their body or mind to encounter an enemy and destroy him, with the risk of dying if unsuccessful. The nuclear *kṣatriya* either physically, mentally, or electronically confronts the enemy, and he tries to destroy the enemy with whatever devices and weapons are his particular specialty. Failure means death for him, in one way or another.

In modern warfare, the number of men who actually encounter

the enemy is small compared to the masses needed for supporting the war effort. Millions are needed for producing and transporting food, clothes, fuel, ammunition, and an indescribable world of supplies. Weapons, equipment, and all the vehicles used on land, water, and in the air must be manufactured and maintained. Airfields must be constructed, and missile sites excavated. In a *varṇāśrama* society, the men who render these services are *vaiśyas* and *śūdras*. The *vaiśyas* will organize the production of food and manufactured goods, and the *śūdras* will provide the labor for manufacturing, transporting, building, and repairing. The military also requires *brāhmaṇa* advisors to teach military science and to devise new strategies. Although the *brāhmaṇas*, *vaiśyas*, and *śūdras* may have social duties within the *varṇāśrama* military organization, they never engage in combat, since they do not possess the qualities and propensities necessary to properly execute the killing art. It is not that anyone can be conscripted into the military whenever the need arises and trained to fight expertly. The qualities and propensities necessary to wage war are the exclusive property of the *kṣatriya* social classification. Persons with *brāhmaṇa*, *vaiśya*, and *śūdra* characteristics will never be able to properly discharge the *kṣatriya*'s military duties. Air, naval, and ground combat forces consisting of misplaced *brāhmaṇa*, *vaiśya*, and *śūdra* draftees will make good cannon fodder when attacked by forces of gung-ho *kṣatriyas*. Therefore, to ensure the safety of a *varṇāśrama* society and to spare the non-*kṣatriya* population from suicidally attempting military duties, persons with the qualities and propensities needed to defend society will be detected during their young years and carefully groomed by the *brāhmaṇas* for their life's occupation of military protection.

If upon the emergence of a *varṇāśrama* society, troublesome nations ruled by envious and demoniac principles still exist in the world, then the *varṇāśrama* society should confront and subdue them. As long as the earth is burdened by elements inherently opposed to God-consciousness and the God-centered management of the world, then the military arrangements of the *varṇāśrama* society must be the best. Wars meant merely to allow one mundane political or economic system to dominate another are insanity, of course, but wars for the purpose of establishing a God-centered world are sometimes necessary. What is the use of foolish, sentimental ideals like "live and let live" in a world that has proved its self-destructive tendencies? When the *varṇāśrama* society completely rids the globe of cancerous elements, then the

ferocious modern military technology can be dismantled and put permanently to rest. If a *varṇāśrama* society arises in the ashes of worldwide military destruction, then it should simply ban the re-creation and stock-piling of innovations in mass annihilation.

## General Duties of the Kṣatriyas

The *kṣatriyas* make the managerial arrangements for the *brāhmaṇas* to teach society and train the different social divisions in their duties. The *kṣatriyas* also administrate the actions and interactions of the social divisions. They make sure that everyone properly discharges his social duties and that no one is lazy. They enforce the *varṇāśrama* system of schooling and the positioning of the citizens in their correct social divisions. If people, without having to develop the necessary qualities, whimsically try to execute the duties of a social division, chaos will ensue. Therefore, the *kṣatriyas* maintain social harmony by maintaining the purity of each division. They must make sure that the *brāhmaṇas* act like *brāhmaṇas*, the *kṣatriyas* act like *kṣatriyas*, and so forth. Discrepancies in the execution of social duties cause confusion and disturbances. Hence, everyone should perform the social duty he is qualified to perform.

An amusing anecdote illustrates this point. A shoemaker once made an excellent pair of shoes for the king of his land. The king, feeling very pleased, granted the shoemaker the benediction that whatever he wanted he could have. The shoemaker immediately asked to become king, and the king, true to his word, installed the shoemaker on the throne. Then the shoemaker made his first executive proclamation: "From this day onward, all money shall be made of leather!" Upon hearing this, the king hastily dragged the shoemaker off the throne. "You are not qualified!" the king told him. "You became king but you did not change your shoemaker mentality." Back again the shoemaker went to his correct occupation of making shoes.

The *varṇāśrama* chief executive and his subordinate *kṣatriya* administrators must organize society so that as soon as the qualities and propensities of a young student are ascertained, the youth receives clearcut guidance and instruction: "You are of this social division. You must work with these particular qualities and learn these particular skills." This straightforward and accurate social guidance greatly simplifies life. The future *brāhmaṇas*, free from the



anxieties of economic pressures, can uninhibitedly develop their intellectual capacity. Future *kṣatriyas* can prepare for executive leadership without having to learn the theatrics of a politician struggling for votes. Future *vaiśyas* can happily concentrate on their goal of how to increase the wealth of society.

Executive leaders must arrange society so that all citizens have ample facility to develop according to their qualities and working styles. No one should be allowed to be lazy or idle. But this does not mean that everyone should be shipped off to the army or made to dig potatoes in communal harvests. Rather, everyone should busily engage in the activities of his particular social division. A *brāhmaṇa* sitting peacefully all day and studying or writing should not be considered lazy by the soldiers or the harvesters, for he is busily working in a different way, according to his qualities and propensities. In a *varṇāśrama* system it is not that the executive leaders are forced to act as society's traffic policemen, shoving people into one of the four lanes to keep the traffic moving. The *kṣatriya* leaders, with their brilliant administrative expertise, make the necessary organizational arrangements in society so that the *brāhmaṇas*, with their enlightened intelligence and wisdom, can educate and uplift society in a way that benefits each individual member.

## *Part IV*

# The Vaiśyas: the Stomach of the Social Body

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# Benign Economic Individualism

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Each of the four *varṇāśrama* social divisions has a different relationship with the three modes of material nature, and therefore each manifests different material attachments. A *brāhmaṇa* is attached to knowledge, both of the spiritual and of the material realm. The desire for knowledge is a symptom of the mode of goodness; hence the *brāhmaṇa* is said to be situated in the mode of goodness. The *kṣatriya* is more interested in controlling. He is attached to position, power, and domination, and is eager to display his superiority. These are the symptoms of one situated in the mode of passion. A *vaiśya* is attached to wealth and opulence. He is anxious to enjoy the good life and therefore enthusiastically works for personal or familial gains. He is often attached to money simply out of a love for accumulation, with no higher purpose. Because of his ambitious striving for economic development and his yearning to enjoy the fruits of that development, he is situated in the mode of passion. But furthermore, since the *vaiśya* generally becomes too entangled in his own and his family's sense gratification, he is also situated in the mode of ignorance. Therefore, the *vaiśya* is said to be in the mixed modes of passion and ignorance. The *śūdra* is dedicated to sense gratification, but unlike the *vaiśya* he is not interested in the principles of economic development necessary to obtain sense gratification. Merely satisfied with somehow or other obtaining a salary, and also fame and distinction from pleasing others, the *śūdra* lives for sense enjoyment and is deeply attached to sinful activities. Hence, the *śūdra* is known to be completely immersed in the mode of ignorance. Understanding how the four social divisions have different connections to the three modes of material nature, a great diplomat once commented that effective tactical behavior when dealing with a *brāhmaṇa* is to quote the *Vedas*; with a *kṣatriya*, to flatter him; with a *vaiśya*, to bribe him; and with a *śūdra*, to coerce him.

Of course, all living beings are originally pure spirit souls, and therefore the different bodily designations and distinctions are not part of their real identity but are external coverings. If the people

would immediately shed these coverings and come directly to the point of devotional service to the Lord, then the elaborate social arrangement of the *varṇāśrama* system would be unnecessary. But one can observe that although the direct processes for immediate purification of the entire human society are easily available, still almost everybody is sleeping soundly on the lap of illusion. Thus the *varṇāśrama* system is required, to gradually elevate the materialistically contaminated living entity to the transcendental platform by scientifically engaging him in social duties according to his propensity. The *varṇāśrama* system takes men entangled in illusion and uses that entanglement to elevate them. Purification in the *varṇāśrama* system occurs concurrently with the fulfillment of society's material needs. According to an individual's ability to accept the spiritual process of purification, the *varṇāśrama* system elevates him out of material entanglement faster or slower. Simply by acting in compliance with the standards set by *brāhmaṇas* and *kṣatriyas*, every person spiritually advances—this is the unavoidable result of working in the *varṇāśrama* system.

A *vaiśya* is contaminated by the material ambition to achieve affluence and enjoy it. He directs his intelligence toward the production of goods and the accumulation of wealth. The *varṇāśrama* system regulates his ambitions in a most clever way. The *vaiśya* is placed in the position of having to provide the necessities of life for the other three social divisions. He is encouraged to produce, but for the benefit of the whole society. Because his activities are intrinsic to society's existence, and because the society exists to satisfy the Supreme, the *vaiśya* is purified. The *vaiśya* is analogous to the social body's stomach. He is in charge of supplying energy to the entire body by producing goods and food. The *brāhmaṇa* head, the *kṣatriya* arms, and the *śūdra* legs of society require the service of the *vaiśya* stomach to successfully prosecute their duties.

The activities of the *vaiśya* are explicitly stated in the *Bhagavad-gītā*: *kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam*. "Agriculture, the protection of cows, trading, and commerce are the prescribed work of the *vaiśya*." The *vaiśyas* are those social members engaged in producing milk, grains, vegetables, and fruit. *Vaiśyas* are also the businessmen who do banking and commerce and the manufacturers who engage workers in the production of marketable goods. In the *varṇāśrama* system, a *vaiśya* does not depend on others for his financial support. He will never accept charity like the *brāhmaṇas*, taxes like the *kṣatriyas*, nor a salary like

the *śūdras*. He is the original producer of society's wealth, in the form of food and other commodities, and he maintains himself by selling or trading these goods.

Upon hearing the ambitions and activities of the *vaiśya*, one can perceive the familiar signposts of society as it is today. The capitalist systems contain many *vaiśyas*, and the socialist systems contain persons having *vaiśya* inclinations but not the economic freedom needed to exercise them. *Vaiśyas* in conventional societies differ from the *varṇāśrama vaiśyas* in that they do not have the purificatory facilities granted the *varṇāśrama vaiśyas*. But other than this lack of means for spiritual advancement, the dissimilarities between the materialistic *vaiśya* and the real *vaiśya*, the *varṇāśrama vaiśya*, are small. Therefore, a detailed presentation of the *varṇāśrama vaiśya* is not necessary; his mentality and activities are already familiar to us all. What does require extensive elucidation, however, is the *varṇāśrama vaiśya's* relationship to the other social divisions and his role as the economic basis of society.

Modern humanity is completely unaware of the way persons with *vaiśya* qualities and activities should use their occupation as a vehicle for social and spiritual elevation. A *vaiśya* is generally very attached to acquiring material opulence. He is not austere like the *brāhmaṇa* nor overlording like the *ksatriya*. The *vaiśya* merely wants to enjoy his prosperity. Because the *brāhmaṇa* understands the progressive cycle of religiosity, economic development, sense gratification, and spiritual liberation, he is able to engage each member of society for the maximum benefit. The *brāhmaṇa* knows that the *vaiśyas* are attached to economic development, but he is also aware that without religiosity there is no possibility of gaining and maintaining economic development. Modern societies practice partial religiosity during bleak times and freely indulge in sinful activities when the resultant sense enjoyment from the partial religiosity manifests. This creates the unfavorable situation in which a society's enjoyment is periodically destroyed by severe karmic reactions, which punish the human beings for their sinful activities. Therefore, learned men reject the limited and temporary modern enjoyment process as useless for a sane person desiring a happy, peaceful, and long life. To avoid the reoccurring destruction of man's social prosperity, the *brāhmaṇas* engage the *vaiśyas* in worshipping the Supreme Lord through their activities in the *varṇāśrama* social system. When the *vaiśyas* are thus religiously engaged, the resultant economic development is congenial to society's spiritual development. The *brāhmaṇas* teach the *vaiśyas*

how to worship the Supreme Lord in their home and place of business. Since the *vaiśyas* generally worship the Lord to facilitate their material enjoyment, their worship is not pure, as it should be when performed by the *brāhmaṇas*. Nevertheless, it is purifying and a step in the right direction. Just to demonstrate how a *vaiśya* should perform his productive activities by offering the results of his work to the Lord, Vaiṣṇavas may practice *vaiśya* occupations. By watching the Vaiṣṇavas, *vaiśyas* can learn how to develop their love and devotion for the Supreme.

In a *varṇāśrama* society, the *vaiśyas* and their families will gather in the community spiritual centers established by the *kṣatriyas* and staffed by the *brāhmaṇas*. At these centers, as previously explained in the *brāhmaṇa* chapters, everyone worships the Deity, chants the holy names of God, and associates with spiritually enlightened persons. Through such spiritual activities in the morning and evening, one becomes spiritually advanced. If because of unavoidable inconveniences one cannot attend the programs, one can have a program at home with one's family. If a person cannot even do this, then at least he himself can chant the holy names of the Lord and eat *prasāda*, food offered to the Lord. A *vaiśya* should make best use of his home by inviting *brāhmaṇas* to honor *prasāda* and to associate with the family members for their spiritual advancement. A *vaiśya* can worship the Lord not only at his home but also at his place of work by having an altar and offering things to the Lord. If the *vaiśya* lives a religious life, then automatically he will develop economically. The *brāhmaṇas*, the *kṣatriyas*, and also the scriptures encourage him to expand his economic development. When the *vaiśya* engages in this way he feels satisfied, and simultaneously his efforts benefit the public good. Doubtless, the *vaiśya* enjoys the fruits of his work, yet along with enjoying the fruits, he also performs his religious duties.

The *vaiśya* is responsible for maintaining the other divisions of society. The most spiritually important persons in society are the *brāhmaṇas*, because they give the impetus for the people to purify themselves and to advance spiritually. The *brāhmaṇas* do not receive a salary, nor are they supposed to earn their livelihood. They are meant for disseminating knowledge, without having to worry about the material necessities of life. Consequently, they are dependent on the charity they receive from others. The *brāhmaṇas* may receive their minimum basic living requirements from the government, which can pay for their support by taxing the *vaiśyas*. But if the *brāhmaṇas* are dependent on charity for their

maintenance, then it is the duty of the *kṣatriyas* and the *vaiśyas* to cheerfully supply their necessities. The *vaiśyas*, working hard to produce food and other goods, will spend a certain amount of their profits on the service of spiritual personalities fully engaged in worshipping the Lord. By giving these persons gifts, the *vaiśyas* serve those who are serving the Lord. Hence, the *vaiśyas* directly connect with the spiritually purifying process of devotional service and make spiritual advancement. The *vaiśyas* and their families must be very attached to serving the *brāhmaṇas*—this is their key to elevation. Service to the *brāhmaṇas* is both spiritually and materially in the *vaiśyas*' self interest, since religious obligations must be fulfilled in order for the economy to develop. Thus, maintaining the *brāhmaṇas* is intrinsic to the *vaiśya*'s life.

Building temples, gardens, and wells, and planting trees are considered pious activities *vaiśyas* can perform for their spiritual advancement. The *vaiśyas* are meant to produce income and opulence, to offer some of the fruits to the service of the Lord, and to enjoy some of the fruits. Śrīla Rūpa Goswāmī, a great Vaiṣṇava spiritual master, has recommended that after a *vaiśya* pays his obligatory taxes, he should give fifty percent of his income for the service of the Vaiṣṇavas and *brāhmaṇas*, save twenty-five percent for personal emergencies, and use twenty-five percent for the maintenance of his family. This recommendation can be adjusted, of course, by the society's spiritual authorities, to fit the particular time, place, and circumstances. Śrīla Rūpa Goswāmī's recommendation is an ideal guideline for those involved in money-making affairs who desire to become purified from the resultant contamination. If a *vaiśya* follows such a guideline, he protects himself from fault in the discharge of his religious duties.

Since *brāhmaṇas* direct the *varṇāśrama* government, the whole social apparatus works for the spiritual advancement of the citizens. The *vaiśyas* serve society by providing the funds for government operations. A government that adequately protects the *vaiśya* has the right to ask for not more than twenty-five percent of the *vaiśya*'s income. The *vaiśya* pays his taxes in cash or in goods, and the government takes the money or goods to use for the benefit of society. The *vaiśyas* also serve society by engaging many workers or craftsmen in their enterprises and accepting responsibility for these employees' maintenance. To do this, the *vaiśyas* must part with more of their wealth. Thus, the *vaiśyas* are responsible for maintaining each of the other three social divisions. They maintain the *brāhmaṇas* by charity, the *kṣatriyas* by taxes, and the *śūdras* by



salaries. The *vaiśyas* should push on with their activities for economic expansion while trying to develop the thirty qualities of human life. By working hard and renouncing part of the fruits of their activities, the *vaiśyas* should gradually give up their lust to enjoy material opulences, and at the end of life they should engage more fully in spiritual activities.

# The Varṇāśrama Economy

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### Our Urban Industrial Heritage

Before the advent of urban industrialization, people lived much more simply. Generally, people's lives depended on their immediate surroundings, which provided all necessities. A few articles unavailable locally were brought from afar by traders. The local economies centered on the basic necessities of life, and the people bought goods by paying with other goods or gold.

Eventually, intelligent capitalists began to understand that if they gathered materials from different places and amassed a group of workers, then they could more profitably produce and sell goods that were in demand. Thus the factory took birth and engaged many men to work with their hands, producing articles for consumption. Upon the arrival of machines, factory production made even more sense for the shrewd entrepreneur; consequently the industrial revolution commenced and it permanently altered the world. The invention of the railroad increased the mobility of men and goods. Because of the iron horse, raw materials became more easily available, and the necessity to produce goods locally ended. Men could receive their manufacturing requirements from distant places and they could send out finished goods to distant places. As the market potential increased, faster and cheaper methods of production were sought. Since necessity is the mother of invention, the boons from technological research multiplied. Each new technological innovation brought further possibilities for more efficient production and newer markets.

To meet the voracious demands of rapidly increasing productivity, more workers were needed. Therefore, the population shifted from the farms, villages, and towns to the swelling urban centers, the offspring of dynamic industrial development. People wanted to live near their place of work, although as transportation facilities bettered, people were able to live even an hour or two away from their employment. Because of improved transportation facilities, the areas of concentrated

population gradually expanded their borders. Smart business minds realized that these huge concentrations of people required not only massive housing developments and extensive networks of stores but also amusement and recreation playlands. Therefore theaters, nightclubs, sports stadiums, and other institutions for social pleasure sprang up, to award sense gratification to anyone who could pay the price. When the people still living in rural areas perceived that the cities had become meccas of fascinatingly variegated pleasure, the exodus from the farms, villages, and towns increased. The urban-based consumer society was here to stay.

In a consumer society the consumers buy products with money they earned by laboring to produce the same goods. Since the cost to produce an item is much less than its retail cost, the manufacturer nets a profit. This profit is turned back into increased production, which requires more workers. These workers provide more purchasing power to consume more products, and so the cycle goes on.

The people pouring into the cities from the rural areas were immediately given ample opportunity to earn and spend their money. But the few remaining on the farms also had to be enthusiastically engaged in the mad production-consumption cycle, so that they would have the incentive to continue producing food. Without food no one can work; therefore someone still had to produce food for transport to the cities of hungry workers. To inspire the remaining farmers to continue their toil, the technologists reduced the hard labor of farm work by designing advanced agricultural machinery. Since farm labor was formerly done by hundreds of men working together, the great stampede to the urban centers endangered society's food supply. But technology came to the rescue, by inventing newer and better farm machines. Now the farmer never had to leave his air-conditioned tractor. Machines plowed, seeded, harvested, threshed, cut, separated, boxed, and performed many other tasks previously requiring an army of men and animals. In order to use these machines to the maximum advantage, the farmers had to plant the same crop long row after long row. By nature's arrangement, one plant nourishes the earth for another plant's benefit, and the bugs of one plant eat the bugs of another. But the system of mechanized agriculture upset nature's delicate ecological arrangement; consequently, many problems arose from bugs, diseases, and soil exhaustion. Since the farmers only cared about quick money and high production no matter how artificial, they resorted to spraying

chemical pesticides from machines and airplanes. These chemicals made food tasteless but very nice looking (the consumers like nice-looking chemical food, especially when it is neatly wrapped in plastic). The farmers also embraced chemical fertilizers, which artificially excited the earth to produce better-looking crops in greater numbers. But high doses of chemical fertilizers burned out the land even more, upset the balance of nature, and we are now accusing them of ruining human bodies.

Inside the colossal and polluted industrial cities, the workers, having noticed the bounteous profits of their employers, banded together in unions to demand higher wages. Higher wages meant higher prices for the consumers, and since the workers were the consumers, they again had to demand higher wages to purchase their enjoyment. If a worker wanted to consume on a level beyond his current financial capacity, then the banks lent him money and benefitted from his struggle as a producer to pay the bank back, with interest. Wealthy corporations, making more and more profits by these processes, used the funds in their treasure chests to manipulate society so that their strangle hold remained unchallenged. Thus, society became dominated by those possessing enormous financial resources for purchasing the media, politicians, scholars, religious leaders, and the destiny of the world. Making million-dollar businesses out of supplying increasingly degraded forms of sense enjoyment, society's economic lords pushed the mass proliferation of these degraded enjoyments to increase their profits. Cigarettes, liquor, and drugs, legal and illegal, were distributed to the masses so that they would not have to meditate on their dreary situation. Casinos, discos, and sex shops were opened. Simultaneously, crime, murder, and violence rates soared.

The grand culmination of society's great leap forward in productive-consumptive progress is that we are now prisoners of a world that is killing us. It will manage to kill us either overtly through war or covertly through insidious physical and moral poisons. Now the world's economies are crashing through the thin ice of over-extended credit and inflated currency. The once all-powerful production-consumption monster is tottering on his deathlegs. Government mismanagement and deficit spending have created enormous debts, and the once proud cities are absolutely bankrupt or on the edge. The global economic situation is so appalling that a world war is desperately needed, to create new economic opportunities. The Third World markets are being shaken by

nationalist movements; the so-called oil shortage is being brazenly exploited by money-hungry Arabs; and the traditional economic powers in the world are on the brink of collapse. In this hour of crisis only war can “save the day.”

Don't worry. It does not matter if a few people or things are destroyed. After all, the world is overpopulated and overdeveloped. A little touch of destruction will create new demands for construction. The cities must collapse anyway, since there is absolutely no way to finance them anymore. Fear not— if you are one of the fortunate survivors of the upcoming global conflict, you will be in a key position to start the new cycle of economic expansion. So consume merrily until the last day. Support the system and consider that all overburdening problems will work themselves out. Of course, everyone actually knows that the game is over, but no one should pay attention to these subliminal feelings.

## **The Varṇāśrama Economy: the Only Alternative**

The terminal cancers destroying contemporary civilization are so pervasive that they almost resist analysis. A thorough examination of them would require thousands of pages, because although the cause of the disease is simple, the manifestations are very complex. Furthermore, the social brainwashing of each member of society since birth is so effective that almost no one can actually comprehend what is social reality and what is fictitious propaganda. The economic truths of a society are known to only a few—most people are completely bewildered by the mirages the controlling powers create. Very few people can actually understand the extent they are being manipulated, for the sinister webs of twentieth-century societies are too vast and well developed. Irrespective of our illusions, however, the social systems of today will not stand much longer. Their collapse is inevitable because the modern social fathers have neglected to recognize the supremacy and authority of the Supreme Personality of Godhead. Consequently, the resultant karmic reactions must overpower these societies in due course of time. Their downfall is not something that can be avoided by clever management or diplomacy. Their demise is fixed and determined by the laws of nature. Therefore, to promote the correct development of new societies, the economic solution of the Supreme is being presented, for the lasting benefit of humanity.

The economic solution of the Supreme is a simple answer to a complex problem. It may at first seem odd to one weaned from birth on modern economics. But with a little intelligence and careful consideration, one can easily see that the simplicity and purity of the Supreme Personality of Godhead's system is the only answer to the world's economic crisis. Because this system is the arrangement of the Supreme, following it is the perfect remedy for our painful situation. Of course, almost no one will accept the Supreme's solution at the present time, because the small amount of people who really understand the needs of society are not powerful enough now to implement changes anywhere. Nevertheless, as time alters the face of the world, the economic system devised by the Supreme will prove to be the most effective means of supplying a God-conscious society with bountiful opulence minus the periodic cycles of destruction ruining materialistic economies. The perfection of economic development leads to liberation, not destruction.

The basis of the Supreme's economic solution is agrarian culture—time-tested and simple. The system's motto is plain living and high thinking. The *vaiśya* provides society's basic subsistence by tilling the land and protecting the cow and bull. In modern industrial societies, men do not respect the glories of the cow and bull; they kill and eat them. They claim that if they did not slaughter the cow and bull, too many of them would exist. Today people think that cow and bull flesh is proper food for man. When people hear of religious cultures that protect the cow and bull, they criticize that primitive religious superstitions are preventing men from obtaining needed protein. The last thing foolish people would ever think is that cow and bull protection is the very economic basis of a sane social system. Because the cow supplies the milk we require for vigorous strength and fine brain tissues, the *Vedas* refer to her as the mother of human society. The cow takes grass—a valueless substance useless for us—and transforms it into milk, a miracle food invaluablely beneficial for the entire human society.

A separate book would be needed to adequately describe the innumerable uses of milk and its by-products. For example, milk can be churned into butter. From butter one can make ghee (clarified butter), the perfect cooking oil. Ghee lasts for years without refrigeration and is extremely tasty and healthy. One can even burn it in lamps for illumination or furnaces for heat. Besides butter and ghee, from milk one can make yoghurt, which opens up another world of food possibilities. Milk also yields many varieties

of cheese, sweets made of yoghurt and cheese, and also countless milk-sweets made by cooking the water out of milk until it becomes thick and solid. All that mother cow asks from us in return is a little grass, a little water, and a place to take shelter. To obtain the cow's milk, man must merely milk the cow, a half-hour's work.

In addition to its milk, the cow has other valuable gifts. The urine of the cow is a basic medicine for curing liver diseases. The skins of cows that have died a natural death make excellent drumheads or shoes. The cow's horn can be blown, and even its tail is usable as a whisk. For low-class men attached to eating meat, the naturally expired cow can be their meal. It is a law of nature that as many cows as are born will die; thus the meat-eaters will sooner or later get their flesh. Ignorant people think that they must kill the cow to eat it because if they let it die naturally, too many poisons will spread throughout its body. But these people should not be impatient. The poisons in a cow that has died naturally are not more dangerous than the poisons a terrified cow secretes at its moment of slaughter. A sensitive person who visits a slaughterhouse and witnesses the horrible screams of terror and the wretched stench of death will think twice before eagerly purchasing dead carcasses nicely wrapped in plastic at the market.

People are eager to protect dogs and cats. They have even established organizations for the prevention of cruelty to dogs and cats. But these almost useless animals give humanity no service comparable to the cow and bull's. Medical scientists are now documenting age-old knowledge that meat-eating is bad for health. Modern researchers have found that frying meat produces carcinogens, cancer-causing agents. Sodium nitrate, hormones, and antibiotics, given to animals in huge amounts to fatten and calm them, are passed on to the consumer and are thought by many researchers to be prime causes of disease. Evidence linking the meat-rich American diet with cancer and other diseases prompted the U. S. Senate to call for an increase in vegetarian foods in the national diet. Sometimes people claim that meat-eating is necessary for bodily strength, but this is ludicrous. The elephant and ape are vegetarians, yet they are world famous for their strength. People who are vegetarians do not lack the strength of meat-eaters, but they do lack the animalistic passions of carnivorous humans. Most importantly, vegetarians lack the immense sinful reactions dispensed by the law of karma to killers of cows and bulls. The Vedas state that the killer must suffer another birth and death for every hair on the back of the murdered cow or bull.

Bulls are the perfect source of energy. They can plow the fields, pull carts, and are quite satisfied to walk around in circles all day, supplying natural energy to machines that grind or lift. Bull-power can grind grains, draw water, and lift hay into silos. Bulls do not require gasoline or diesel—energy sources requiring extraordinary endeavor to produce and which have a very doubtful future. Nor are bulls machines that must be manufactured in factories which enslave so many men and sap the valuable energy of the human form of life. Bulls rarely break down and do not require costly repairs and parts, which are often unavailable in many areas of the world. Both bulls and cows are so valuable that even their dung is useful and beneficial for the farmer. Laboratory tests have shown that the dung of the cow and bull is so pure that it is a natural antiseptic. The *Ayur-Veda* prescribes dung for making medicines. When dung is combined with earth it makes natural floors and walls for homes. Modern technology has converted dung into gobar gas. By collecting the dung of cows and bulls and breaking it down with a simple process, one can eventually obtain pure methane gas, perfect for cooking, lighting, and heating—all the prime energy requirements of a simple home. The cow and bull provide all the food man needs to live—the bull by plowing and doing other farm work to produce grains, and the cow by giving milk. Therefore, the cow is called the mother of human society, and the bull, the father. The father works hard producing grains and performing other labor while the mother stays at home to care for the children and to give them milk. The cow and the bull, mother and father, solve all energy problems by supplying their ghee, their dung, and their raw physical power. What more can one ask from a living being? What greater services can be rendered? Yet utterly demoniac men ungratefully kill their own mothers and fathers, without appreciating their great service. Because of artificial greed for artificial economic development, people have become so brutish and insensitive.

Consider the opulence of localized farm life. If one has land, then one can keep cows and bulls. With land, cows, and bulls, one can obtain everything needed. In fact, by not killing the cows and bulls, one can soon have so many that one will have unlimited amounts of energy to meet daily needs and one will be able to distribute cows and bulls in charity to others. Thus, by the natural reproduction of cows and bulls, the whole society can always increase in opulence. The inevitable social prosperity is not a pipe dream but a practical fact of nature. The author is not presenting a pastoral utopia but a simple mathematical reality! The government,



especially at the time of instituting the *varṇāśrama* system, will supply every *vaiśya* with land and cows. By the process of nature, obviously the number of cows and bulls will increase. No *vaiśya* will be able to maintain or have a use for all the cows and bulls in his ever-expanding herd; therefore the *vaiśya* will give some away in charity or as tax payment. In this way cows and bulls will circulate throughout the entire society, and everyone will bask in natural opulence. What more affluence is needed than sumptuous food and a plentiful, ready supply of energy? The so-called opulence of modern plastic and steel societies is actually killing the people.

Not every *vaiśya* will engage in agriculture. Some will see the opportunity for commerce and begin to collect various articles and commodities. The means of exchange in the *varṇāśrama* society is produce and goods. There is no system of paper money or monetary speculations, nor a complex banking system of huge loans and credits. Simply there is the exchange of real goods. Modern societies have financially overextended themselves by artificial economic expansion based on loans and credit. Consequently, the world economy's crash is inevitable. Now real-value goods have become highly sought because people are realizing that money is worthless. If a government is in debt and requires to pay off, it orders the treasury to print more money. This artificial increase in the money supply, without the backing of a real-value substance, is destroying modern economic systems. An economy cannot long survive when it circulates paper money that does not represent bona-fide economic interaction. When money decreases in value, people require more of it to buy the same amount of goods. Thus, while the government cheats by circulating unbacked currency to pay its debts, the citizens must pick up the tab. Their cost of living soars while their salaries increase slowly, if at all. Through inflation the ordinary people are forced to pay for government mismanagement and waste. This devious, hidden method of taxation happens without their permission or control. Because paper money is a complete hoax, allowing the controllers of the government great opportunities for imperceptible taxation, people are now madly dashing after gold. They are feverishly buying the same gold that supposedly backs the very money they give as payment. In this way the economic foul-play goes on.

A *varṇāśrama* society will not allow fraudulent economic practices. The economy will be based on only the exchange of real-value goods (I have a product, you have a product, we trade). A *vaiśya* farmer can trade his agricultural products to *vaiśyas* who

manufacture goods. Each vaiśya manufacturer can specialize in making a particular item, such as clothes, shoes, kitchenware, or soap. Of course, each farmer's family can make many household necessities at home, but if a family requires other articles or is too busy with farm work, then it can always trade to acquire the needful. The best means of exchange among vaiśyas are things needed and produced by them. Valuable metals, however, when minted into coins, can also serve as a means of exchange, since real-value money cannot be inflated or manipulated. Vaiśyas should provide precious metals and stones for use in the service of the Lord. The Deity in the temple as well as the temple itself should be gorgeously decorated. And every man should keep his wife happy by supplying her with golden or silver ornaments.

Ruthless persons, conspiring to maintain their enormous financial empires at the expense of the common man, hold the reins to the modern valueless money systems. Until recently, the people tolerated the cheating because they were receiving enough sense gratification to smother their complaints. But now, feeling the onslaught of recessions and depressions, the public is awakening from its stupor. The financial crimes perpetrated at the highest levels of society are now becoming more apparent. By switching to a real-value exchange system, the new varṇāśrama society bypasses the frauds and frustrations of an inflated economy.

The varṇāśrama farm community is not meant to return to the Middle Ages; it can advance in science and technology for the increased convenience of the people. The same benefic intelligence that created go-bar-gas can bring forth other harmless and uncomplicated innovations, such as more advanced forms of greenhouses and irrigation systems. The golden rule is "keep everything local and keep it simple." Innovators should contemplate only what is required for procuring the necessities of a progressive spiritual society. If a society keeps this maxim in mind, as well as employs a real-value exchange system, then the economy, advised by the brāhmaṇas, will become rich in natural opulence.

People should stop and think about their present condition. They are implicated in illusory economies, which at any moment can collapse and leave them with completely worthless paper in their hands. Packed in huge cities without their own source of food, people are living completely dependent on the local food store, mall, and shopping center. What if war starts? What if the

transportation system breaks down? What if oil from abroad does not reach domestic refineries? What if the cities collapse and do not supply essential services like water, gas, electricity, or sewage and garbage removal? What if after a war there is nothing to eat? What will you do? Are you prepared? Have you stored food for an emergency? And if you have, how long will it last, and can you defend yourself against others who will kill you to eat your food? Can you actually imagine the extent of the chaos and havoc soon to occur? What will you do?

Probably you will not be able to do much, because modern urban management has never planned for such disasters. You will probably join the thousands of half-starved, half-crazed people wandering through the streets in search of food. After all the stores have been looted, the situation will become much worse. You and other dazed urban refugees will wearily straggle to the countryside to scavenge for food, and you will be met by unsympathetic farmers prepared to kill you to protect their food supply. Gangs of people will attempt to overrun the farmers, and ultimately chaos will spread everywhere. This closing scene will be a logical and fitting end to modern, sinful society. When the inevitable collapse happens, remember this book and its instructions. Chant Hare Kṛṣṇa and head for the nearest Kṛṣṇa consciousness farm project. Surrender yourself at the feet of the Vaiṣṇavas and work to build a new society—a *varṇāśrama* society—free from the ignorance and unrestrained materialism that plunged you and your family into disaster.

## **The Government's Role in the Varṇāśrama Economy**

The *varṇāśrama* system is sometimes referred to as God-communism because it takes from each person what he is able to give, according to his qualities and abilities, and it supplies each person what he needs, according to his material and spiritual requirements. This great accomplishment of the *varṇāśrama* system is possible only because the system firmly acknowledges the position of the Supreme. Everything in the cosmic manifestation emanates from the Supreme Lord. Since He is the creator of the cosmic manifestation, as well as its maintainer and eventual destroyer, none of us can factually claim proprietorship over anything in this world—we have come here empty handed and we will leave empty handed. We do, however, have a right to our

prescribed quota of possessions. This quota is set for us by the Supreme Lord and delivered by the law of karma. If we accept what naturally comes to us by the arrangement of providence and if we reject artificial material endeavors, then our work will not implicate us in the entanglement of matter and it will lead us to both material satisfaction and spiritual advancement in this lifetime.

Everything belongs to Kṛṣṇa, but He allows us to take whatever we need to maintain ourselves properly. The Supreme has supplied sufficient life-support facilities to all people; scarcity is due only to world mismanagement. For instance, modern man would rather throw away tons of wheat to “protect the market” than to freely distribute the wheat in hungry areas of the world. Recently, in one part of the southwestern United States, four million bushels of wheat, valued at sixteen million dollars, lay rotting on the ground surrounding railway stations, because the railroads did not find it profitable to provide hopper-cars for transporting the harvested wheat. Owing to modern man’s ingenious self-entrapment in his consumer societies, he does not see the practicality of God-communism. Hence the world is unnecessarily plagued by shortages of food and other natural commodities.

The Supreme, in order to distribute the natural opulences He has allotted to human beings, has entrusted His wealth to His representatives, the Vaiṣṇava *brāhmaṇas*. Seeing the unfortunate condition of modern man, the Vaiṣṇava *brāhmaṇas* institute *varṇāśrama-dharma*, the social process for linking with the desires of the Lord, and they create God-conscious government leaders. Then the Vaiṣṇava *brāhmaṇas* give the society, complete with all its wealth, to these leaders, who administrate it for the people’s benefit—not their own. The *brāhmaṇas* direct the *kṣatriyas* how to reorganize society for the highest good. Thus, in a *varṇāśrama* society the government plays the role of manager and protector of the Supreme’s property. Upon the emergence of the *varṇāśrama* society, the wealth and resources of the old, materialistic society are to be redistributed. Not equally, for this is not the correct method. Rather, wealth and resources should be dispensed according to *varṇāśrama* criteria. This means that the *vaiśyas* are put in charge of the means of production. Each *vaiśya* should receive enough land and animals so that he can both support his family and help provide sustenance for society. According to his productive capacity, the *vaiśya* will be given a share of the available land and animals. Equipped with land, cows, bulls, sheep (for wool), and a few farming implements, the *vaiśya* can begin his service. If the

*varṇāśrama* society is beginning from a normal position—that is, taking over the intact facilities of a materialistic society, then it will not be difficult to provide people with homes, tools, and other necessities. If the *varṇāśrama* society is being erected on the chaos and ruins of a materialistic society ravaged by world war, then in the beginning life will be a little rough for everyone. Houses must be built, first out of whatever materials are available, even mud or dung if nothing else, and later out of more enduring materials, as the emergency situation subsides.

After the birth of the new *varṇāśrama* society, in either normal or postwar circumstances, the government must organize food production and the engagement of workers. People must work somewhere. In an agrarian society they work on farms and become tired and dirty. In an industrial society they work in factories, with machines, and also become tired and dirty. One should not condemn farm work merely because it is hard. Actually, farm work is very peaceful and satisfying. More importantly, it is absolutely essential for society. Whether one works in a factory or on a farm, one is still investing his energy in work. If one can produce the necessities of life by peacefully and happily working on a farm, why should one slave in a factory? In a society not dependent on mechanization, the farms will require many workers. What is now being done by a few men with elaborate tractor equipment can also be accomplished by many more men with oxen and tools. The modern industrialists have fostered the illusion that urban life is the high life and farms are for the yokels, the uncultured, the crude. The actual fact is strikingly quite different. Those living and working on farms still have their natural intelligence intact and are much less covered by the lower modes of nature than those living robotlike existences in the urban pits. But foolish people have left the farms to experience city life, with its degraded forms of sense enjoyment so coveted by men in the modes of passion and ignorance.

The new *varṇāśrama* government will re-engage men in agricultural work. Those persons with the qualities and propensities of *vaiśyas* will receive direct responsibility for taking care of the land and cows and they will engage laborers to assist them. Mechanized agriculture has made many farms artificially large, but upon the return of society to simple agrarian living, these huge automated farms will be divided and redistributed among the *vaiśyas* according to how much land their family and labor force can naturally utilize. If a person is a very qualified *vaiśya* and he can engage and supervise hundreds of men, then he may keep his large farm. But he can never claim absolute ownership of that farm. It is his as long as

he uses it productively. The *vaiśya* can enjoy the fruits of his production after paying twenty-five percent tax to the *kṣatriyas*, after giving charity to the *brāhmaṇas*, and after sufficiently remunerating the *śūdra* employees. If he neglects to use the farm productively or to provide for the other three divisions in the appropriate way, then the government will ask him to relinquish his landholdings and allow a more qualified man to assume responsibility. Sometimes a *vaiśya* will have a satisfactory excuse for his failings, in which case the government will help him to bring his production up to standard. The government oversees the *vaiśyas* by supplying their means of production and making sure they produce. Beyond this, the *vaiśyas* are free to expand the economy according to their individual initiative. Thus they have the necessary “elbow room” they cherish so much.

The government in a *varṇāśrama* society exists for protection. Therefore, it intervenes in the economic affairs of the *vaiśyas* only to protect the citizens and to prevent economic exploitation. For example, if a *vaiśya* wants to manufacture something malefic and induce others to purchase it, then the government will discipline him. *Vaiśyas* are forbidden to establish slaughterhouses for supplying meat-eaters or distilleries for supplying drinkers. Among the lower classes of men, however, these activities are very dear and almost impossible to give up. Hence, the government will not stop lower-class persons from privately killing unimportant animals (absolutely never the cow or bull) and eating them. As long as the activity is completely private, it may go on, but the government will never sanction nor sponsor it. Instead, by engaging the *brāhmaṇas* to educate people in what is right and wrong, the government will officially arrange to purify low-class persons’ illicit desires. The *brāhmaṇas* will distribute to everyone the higher forms of pleasure—chanting the names of God and eating *prasāda*. But if certain people still cling to their degraded habits, they will be permitted to perform their ignorant activities privately, never in public places. Modern governments officially sanction sinful activities like intoxication, gambling, and in some places even prostitution. Governments make good business from these abominable activities. In the new *varṇāśrama* societies, however, the government will allow degraded activities to exist only privately. Yes, in a *varṇāśrama* system there are strong restrictions, but simultaneously there are also “loopholes,” for those who cannot abstain from debasement. The *varṇāśrama* government is not a fascistic regime, one should understand, but a strict regime.

Under the guidance of *brāhmaṇas* expert in economic affairs, the

*varṇāśrama* government will watch to make sure detrimental economic practices, reminiscent of the exploitative atheistic societies, do not creep into the *varṇāśrama* system. If the *brāhmaṇas* relay a warning that a certain economic pursuit or tendency will lead society down an inauspicious path, the *kṣatriyas* will intervene and direct the *vaiśyas* to engage in noninjurious activities. The governing *kṣatriyas* carefully protect the citizens from economic exploitation and moral degradation, and the *brāhmaṇas* make sure that the government does not enact schemes to cash in on sinful activities, to increase its tax revenue.

The *varṇāśrama* government derives its funds by taxing the production of the *vaiśyas* and, to a more limited extent, by collecting fines and duties on imports. Some of the revenue is immediately returned to the people in the form of public services, and some of it is always saved for national emergencies. The government spends for the public by building roads, parks, gardens, reservoirs, and other public works. Medical centers and the local community centers for spiritual enrichment must be provided. The government must maintain armed forces, a police department, and those *brāhmaṇas* guiding the governing *kṣatriyas*. The government must also maintain the old, the sick, and the homeless. If possible, these people should be engaged in some kind of work; if this is not possible, then these people should simply be maintained.

Unlike modern systems, social negligence is not tolerated in the *varṇāśrama* system. If you have the ability to perform your social duty and do not do it because of laziness, then you must be corrected. The *brāhmaṇa* must engage in intellectual work; the *kṣatriya*, in administration and protection; the *vaiśya*, in production; and the *śūdra*, in labor. Otherwise, if the members of these social divisions choose to eat and sleep at public expense, a popular pastime in today's welfare states, they will be answerable to the *kṣatriyas*. As long as the people are properly engaged, fulfilling their social duties and obligations, they are absolutely protected in their positions by the *kṣatriyas*.

The *varṇāśrama* system ingeniously arranges the economic maintenance of all the social divisions. As already explained, the *brāhmaṇas* live by receiving charity. The *kṣatriyas* and *vaiśyas* cheerfully supply them with modest accommodations, food, and whatever else they require. Although supporting the *brāhmaṇas* through charity may seem a little odd to the modern miserly mentality, it is not difficult. Brahmanically qualified persons always compose the smallest of the four social divisions, and therefore

supplying their modest needs will never be a problem. The *kṣatriyas* derive their income from part of the taxes paid by the *vaiśyas*, and the *vaiśyas* are self-supported. The *śūdras*, who serve the other three social divisions, receive their maintenance according to whom they are serving and how.

As time passes, governments of *varṇāśrama* societies can elevate their economy to the pinnacle of unlimited natural opulence. The cow and bull economy must naturally expand, and therefore the government's wealth will naturally expand. When the necessities of the people have been sufficiently provided for, the government leaders should not sit idly, becoming fat and lazy. Rather, they should increase their building programs, to provide a beautiful environment for the citizens. This can be done by the construction of transcendently opulent cities, completely unlike modern hellish cities. The plans for these cities are delineated in the Vedic literature. Each city should not have more than fifty thousand inhabitants. Each should be built with a very large and extraordinarily magnificent temple in the center. Beautifully decorated main roads, lined with trees, ponds, and parks, should lead to the main temple. The physical plan of the city should be designed so that each social division lives together. The quarter of the city closest to the main temple should be the *brāhmaṇas'* residential section, then the *kṣatriyas'* section, the *vaiśyas'* section, and the *śūdras'* section. The city should be surrounded by enough farm land to supply all necessities without a complicated, long-distance transport network. As much as possible, each city should be completely self-sufficient. The new *varṇāśrama* cities should be built with whatever opulent materials are available and should be decorated by skilled artisans. Each city should be so attractive that the people become inspired by the sublime environment to perform their social duties happily and contentedly. There should be numerous public festival areas, where the congregational chanting of Hare Kṛṣṇa and large transcendental festivals, like *Rathayātrā*, can take place.

Of course, such cities are not built overnight. They are a long-term project, realizable when the government does not foolishly waste its money. The whole society can be engaged in creating these cities. *Brāhmaṇas* can design and advise the undertaking; *kṣatriyas* can administrate the massive effort; the *vaiśyas* can provide food and shelter for the workers; and the *śūdras* can do the labor and also the wonderful artistry, so inspiring to everyone. There will be no unemployment problems and everyone will be spiritually



satisfied by seeing how his endeavors are directly producing a city for glorifying the Supreme Lord. Under the order of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the planning and construction of such a city has already begun in Śrīdhāma Māyāpura, West Bengal, the appearance place of the most recent incarnation of Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu. Śrīla Prabhupāda has directed that this city should be the model for eleven other cities, to be constructed in different places around the world. Thus, gradually the whole world can be transformed into Vaikuṇṭha, the spiritual realm of the Supreme Lord.

All these things are possible when a society simply chants Hare Kṛṣṇa and protects the cows and the bulls. Kṛṣṇa consciousness is spiritually and economically the easiest way to develop the world's natural opulences. When the Lord is satisfied, there is nothing He cannot give. When the earth is properly inhabited, it will supply unlimited opulences in the form of food, minerals, natural drugs, valuable metals, and precious jewels. The laws of nature, under the supervision of the Supreme, have restricted the supply of these natural opulences, owing to the impious deeds of modern men. But the modern materialistic societies are approaching their end. If mankind accepts the principles of *varṇāśrama*, this end will be the beginning of a new era of happiness and opulence never seen before. This is guaranteed.

## *Part V*

# The Śūdras: the Legs of the Social Body

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## Real Happiness for the Working Class

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In any society, regardless of whether it recognizes the qualities and working styles of the four social divisions, *śūdras* are the majority, and *brāhmaṇas* are the smallest minority. There are more *śūdras* than *vaiśyas*, more *vaiśyas* than *kṣatriyas*, and more *kṣatriyas* than *brāhmaṇas*. Unqualified persons are common, and highly qualified persons are rare. For example, in any industrialized society the majority of persons are secondary-school graduates, and each successive stage of higher education, culminating in doctoral study, has less graduates.

The *śūdra*'s occupational inclination is to render labor and service to others. A factory worker is a *śūdra* because he renders service to the factory's owners and receives a salary commensurate with his service. Any man who labors by carrying, digging, building, or performing other forms of blue-collar work is a *śūdra*. The *śūdra* always engages in the service of the three other divisions of society. *Śūdras* either work for an employer and receive a salary or they render personal services to the bodies of others and receive payment from each person. Salaried *śūdras* do work such as transporting goods, manufacturing products by hand or machine, packing, shipping, and cleaning. They also function as office workers, such as clerks and accountants, and as labor supervisors, such as foremen or work-gang leaders. *Śūdras* who render personal services to others work as barbers, launderers, dentists, surgeons, doctors, and house servants. The persons Marx referred to as "the proletariat" are included within the *śūdra* classification, but the term does not cover the full range of *śūdra* occupations. A *śūdra* is anyone who renders service to the body, mind, and senses of another. This means that musicians, singers, composers, artists, dancers, dramatists, comedians, and poets and authors who write noneducative literature are all *śūdras* engaged in pleasing the senses of others. Their income depends on how much satisfaction they give to their clientele. Besides financial remuneration, they receive fame, adoration, and distinction, for excelling in their services of pleasing others. A *śūdra* is satisfied with his occupation as long as it

gives him wealth or fame. He is motivated by the desire for recognition, and this desire inspires him to perform his duty more expertly.

The *śūdra* category encompasses the vast majority of men in modern society. Almost everyone is working according to the qualities of the *śūdra*—so many people are madly pursuing name, fame, and profit. Although externally dressed as intellectuals or political leaders, the prominent members of today's societies are actually *śūdras*, and therefore the whole human civilization, lacking proper leadership and direction, is topsy-turvy. Men with *śūdra* qualities are meant to work under the supervision of the three higher social divisions, but today polished *śūdras* occupy the most elevated, socially respected positions. The intellectuals are *śūdras* who sell their brains to the vested-interest groups of society. Because they engage their brains in mental speculation on behalf of society's economic lords, they have none of the qualities of a real intellectual, the *brāhmaṇa*. They simply speculate in whatever way is necessary to get a higher salary. The government leaders are merely performers of the political stage, who dance before the people and display whatever theatrics win votes. Not at all concerned with sagaciously guiding the state, their only target is fame, recognition, and prestige. Therefore, government leaders should be justly classified as *śūdras*. Persons with *vaiśya* tendencies are active in capitalist societies, but although they perform the *vaiśya* activity of making money, they have none of the higher qualities of the *vaiśya*. In spite of the efforts of these *vaiśyas*, the world is generally heading toward various blends of socialism, a trend that means the eradication of *vaiśyas* and the firm establishment of *śūdra* states. Thus, at the beginning of this ninth decade of the twentieth century, *śūdra* qualities and activities dominate the world.

A *śūdra's* life revolves around the physical demands of his body. This engrossment is the result of inhabiting a material body influenced by the ignorant mode of material nature. The *śūdra* is completely unlearned in the principles of progressive spiritual life and has no interest in them. Unaware that the human form of life has any purpose other than satisfying bodily urges, the *śūdra* has no desire to accept austerity for the advancement of higher consciousness. Mainly concerned with stimulating his senses, he is attracted to eating forbidden, abominable foodstuffs such as meat, fish, and eggs, and especially foods that are fermented and putrid. The *śūdra* is addicted to wine, whiskey, beer, cigarettes,

and cigars, and often he is dependent on drugs. He will gamble away all his money or immediately splurge it on sense gratification. A *śūdra* becomes irritated if asked to stop his sense enjoyment even for a few minutes, and at the first available opportunity he will again plunge into his indulgences with feelings of great relief. Above all, the *śūdra*'s most dear pastime is sex life. Uncontrollably driven by his genitals, he will work day and night for money to create a suitable setting for his lusty desires.

Because the *śūdra* does not want to see beyond the four activities of eating, sleeping, mating, and defending, his vision is the same as the animal's. Today this class of men is predominant. Owing to people's impious activities in the past, the law of karma has placed them in human bodies saturated with the mode of ignorance. At present, almost everyone is taking birth with *śūdra* qualifications. There are always a few, however, who later develop a desire for spiritual life because of contact with spiritual culture and also because of their own good fortune. These persons can be elevated to higher statuses by appropriate reformatory methods (in this age the chanting of the holy name of God is the prescribed process). Those persons who do not develop a desire for spiritual purification and advancement remain in the grip of the ignorant mode of nature as *śūdras* for the rest of their life. Usually, *śūdras* do not have the desire to accept even the simplest reformatory process for attaining higher, spiritual goals; hence, they are not instructed in them. *Śūdras* see nothing wrong with their dear activities of meat eating, intoxication, gambling, and, of course, illicit sex, especially since these things are glorified and applauded within their societies.

The Vedic literature states that sometimes men overly attached to sense gratification gradually become purified by enjoying too much. The analogy given is of a fire that if fed small drops of oil will steadily increase but if flooded with oil will go out. It is often found that when people overwhelmed by desires for sense enjoyment restrain themselves or are unable to enjoy enough, they feel their cravings increase, whereas when sense gratifiers wantonly try to fulfill their every desire, sometimes they become satiated by this overindulgence and consequently retire from licentious activities. Many people are now surfeited with material enjoyment. They are becoming more and more frustrated with their material existence. In their frustration they are often looking toward spirituality for relief from their misery. It is with this goal in mind that the *varṇāśrama* system engages the *śūdra* class of men. The *varṇāśrama* system lets the *śūdras* work hard so that they can exhaust their gross desires.

Although today everyone is acting like a *śūdra*, it is possible for some persons to develop the qualities and working styles of higher positions if they receive the necessary purification and training. When the *varṇāśrama* system arises, some persons, out of natural desire, will want to become qualified to take up their real positions in society as *vaiśyas*, *kṣatriyas*, or *brāhmaṇas*. Those persons who do not want or are unable to take up even slight austerities and purificatory processes will officially accept the *śūdra* social status, which is devoid of the complicated rules and regulations characteristic of the higher divisions. The only rule and regulation that *śūdras* should try to follow is faithful and obedient service to the higher divisions of society, namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*. In this way, those who will not accept the more direct processes of purification can labor to fulfill pressing desires for sense enjoyment, but the *varṇāśrama* system will constructively use the toil.

The material world is so devised that anyone who wants material enjoyment must work very hard. In modern materialistic societies, the *śūdras* relentlessly run here and there, through hell and high water, to please others for their own gratification. If they are entertainers, they must undergo so many hardships to achieve name and fame, and even after achieving stardom their lives are still miserable. Other *śūdras* engaged as factory workers slave to earn enough money for buying the very products their labor makes possible. In a *varṇāśrama* society, if someone with a *śūdra* mentality wants to take up the cross of working hard for sense enjoyment, the system will allow him to engage like this and will utilize his hard labor for the progressive advancement of the whole society. In this way, the *śūdra* indirectly benefits by supporting those who directly benefit the social body. Those now masquerading as government leaders or scholars may not exactly like their new classification as *śūdras*, but we cannot allow society to be destroyed again by foolish, low-class men grabbing positions higher than their qualifications. At first their new and correct classification as *śūdras* may be a little hard for them to accept. But when the unqualified men see the austerities the higher classes perform, they will be thankful of their official *śūdra* designation, since no one will ask them to give up their precious sense enjoyment. The *śūdra* is allowed to maintain his material attachments. He is not artificially forced to surrender to Kṛṣṇa but is encouraged to work according to his prescribed duty for the benefit of the entire social body.

If the *śūdra* discharges his duty of faithfully serving the higher

divisions, he will gradually make spiritual advancement, regardless of his deep material attachments. This is the secret of the *varṇāśrama* system. If men simply follow their natures and adhere to *varṇāśrama* guidelines, they will gradually become purified. In the *Bhagavad-gītā* the Supreme Lord Himself confirms this, saying:

*sve sve karmaṇy abhirataḥ  
saṁsiddhiṁ labhate naraḥ  
svakarma-nirataḥ siddhiṁ  
yathā vindati tac chr̥ṇu*

“By working in the *varṇāśrama* system according to his qualities, every person can become perfect.” Two verses later Lord Kṛṣṇa states, “It is better to engage in one’s own occupation even though one may perform it imperfectly than to accept another’s occupation and perform it perfectly. Prescribed duties, according to one’s nature, are never affected by sinful reaction.” Simply by performing one’s prescribed duties, one will gradually become purified. This is the system of the Supreme. Since the *śūdra*’s prescribed duty is to render service to the higher social divisions, which use his service for the advancement of society, the *śūdra* receives indirect credit. He should not be independent—in fact, he cannot be independent—because all the social divisions are intimately connected.

A *brāhmaṇa* will need *śūdras* to assist him as personal servants. The *śūdras* can clean the house or kitchen. As barbers and dentists, they can cut hair, shave faces, and fix teeth. The *brāhmaṇa* also needs *śūdras* to print books and build temples—essentials for the *brāhmaṇa*’s daily service to the Lord and the people. If the *śūdra* assists him, then he is directly assisting in the service of the Supreme, and this is very beneficial for him. Even if the *śūdra* receives a salary for his service, he will benefit, if he faithfully executes his duties of assisting the *brāhmaṇas*. A *kṣatriya* also requires many *śūdra* assistants. Besides the personal services already mentioned for the *brāhmaṇas* (which are common needs of all the social divisions), the *kṣatriya* will engage *śūdras* to directly assist him in his administrative affairs. *Śūdras* who are more responsible and trusted can work as administrative clerks and managerial assistants in the government machinery. Other *śūdras* can support the needs of the police and military. *Śūdras* can arrange the material necessities for spiritual festivals and help build temples, parks, and roads. Under the direction of the *kṣatriyas*, *śūdra* artists can beautify



the cities, and *śūdra* entertainers can satisfy the people by performing dramas and music that glorify the Supreme. Because the *śūdras* are helping the *kṣatriyas* enliven the spiritual consciousness of the people, they benefit. The *vaiśyas* will engage the *śūdras* in helping produce goods for society's consumption or helping take care of the cows and the fields. Because the *śūdras'* labor helps provide goods and food for the entire society, including those members of society who directly serve the Supreme, the *śūdras* advance. The *vaiśyas'* activities generate wealth. The government taxes this wealth and uses the resulting revenue for the spiritual and material benefit of the whole society; therefore the workers who assist the *vaiśyas* in making their profit gain advancement on the path of progressive human life. Besides the part of the *vaiśyas'* profit that goes to taxes, a large part goes directly to the *brāhmaṇas* as charity; therefore the assisting *śūdras* greatly benefit.

*Śūdras* are greatly attached to material sense enjoyment, but the *varṇāśrama* system engages them in serving the higher divisions, and they gradually advance. Even if *śūdras* simply serve other *śūdras* who serve the higher classes, still they make advancement. Some *śūdras* serve other *śūdras* by cutting hair, fixing teeth, and rendering other personal services. They receive remuneration and they also gain spiritually by serving those who are serving those who are serving Kṛṣṇa. This is the wonder of the *varṇāśrama* system—no one, regardless of his social position, can avoid making advancement as long as he properly performs his occupational duties.

The *śūdras* are important members of the social body and they are not to be disrespected by the other social divisions. Remembering the analogy of the human body to the *varṇāśrama* social body, the relative importance of the four divisions can be judged. The head is required to think and direct; the arms, to protect; the stomach, to digest; and the legs, to walk. Who is willing to say that the proper care of his legs is unimportant? Of course, without legs one may still live, whereas without a head one will surely die. Nevertheless, who will voluntarily give up the services of his legs? This is unthinkable. For the complete operation of the body, the mobility and support the legs give are essential. Similarly, the *śūdras*, who support the entire social body by their labor, are essential to the healthy operation of society. They depend on the higher social divisions for their supervision and maintenance, yet the higher divisions are more or less dependent on them for the smooth execution of their social duties. This class interdependency is the ingenious characteristic of the *varṇāśrama* system.

Everyone in a *varṇāśrama* society has a higher authority that he is dependent on to one degree or another. The *brāhmaṇa* depends on the Vaiṣṇava for spiritual inspiration; the *kṣatriya* depends on the *brāhmaṇa* for guidance and wisdom; the *vaiśya* depends on the *kṣatriya* for protection and administration; and the *śūdra* depends on whomever he serves for supervision and maintenance.

The higher divisions of society must take care of the *śūdras*. They cannot leave the *śūdras* adrift, to fend for themselves. They must look after the welfare of the *śūdras* and always treat them as valuable parts of the social body. The *kṣatriyas* must ensure that employers do not exploit *śūdras* and that *śūdras* receive the essentials of life. The employer, always responsible, benign, and sensitive in dealings with his workers, should carefully supply all their needs. In return, the *śūdras* should remain faithful to the employer throughout all circumstances. They should not leave him when he is old nor try to take advantage of him, but should always remember his service of maintaining them throughout their lives.

Employers can encourage *śūdras* to advance by motivating them with incentives. According to the dedication and responsibility of the workers, greater or lesser rewards can be given. For example, workers who only dig the ground perform quite simple labor. No anxiety nor thought is required—they just stick the shovel in and dig wherever they are told. But the foreman of these workers has a greater responsibility and therefore greater anxieties. He must watch to see that all the men are busily working, that they dig in the right spots, and that no one steals or destroys anything valuable. Such a foreman is also a *śūdra*, but because he is assuming greater responsibility he can be encouraged with a higher salary. Men working with things owned by others tend to act very irresponsibly. Unless incentives are offered, no *śūdra* will work conscientiously or accept responsibility; hence all work projects will be chaotic and lethargic. And even if a *śūdra* is offered higher pay, unless he is also forewarned that any slackness will cost him his position, he still will not work responsibly. For instance, one can observe that when a labor union or the state guarantees a foreman's job, the foreman becomes lazy and negligent, since he has nothing to fear. This is the unfortunate tendency of *śūdra* nature. In a *varṇāśrama* society, if a *śūdra* is purified enough to understand that he must execute his duty simply because it must be done, then he becomes eligible for greater responsibility and greater rewards. Dedication to duty is actually the proper behavior for a *śūdra*, but this is rarely found. In the *varṇāśrama* system, employers can also use incentives to reward

śūdras striving to elevate their personal qualities. A benignly clever employer can try to invent certain responsibilities requiring the increased purification of a śūdra, and if the śūdra accepts such purification, then the employer may reward him with a higher position and greater remuneration. Every employer should make it his duty to attempt methods for elevating the śūdras, and the brāhmaṇas can attempt to interest the śūdras in congregational hearing and chanting about the Lord.

The training of śūdras (and vaiśyas also) is not done in schools, although every child in a varṇāśrama society will receive a limited amount of general education. Work training centers will be established wherein the śūdras can learn various skills and trades. At these training centers, śūdra apprentices can learn from other śūdras already expert in a particular skill. There is no need for śūdras to go through the motions of daily attending school for so many years. The śūdras will attend school until they have been clearly identified and they know basic reading, writing, and arithmetic. Then they will enroll in training centers or on-the-job training programs and will learn the details of their work without being force-fed education that has no value for them.

Initially, one may think this educational policy is not very progressive, but if one objectively examines modern school systems, one will see the very same śūdra specialization happening, but only after the waste of much time and money. Persons who would be classified in a varṇāśrama system as śūdras are forced to go through eleven or twelve long years of education. The night before each year's final exams, they madly cram from review books to pass, and after the tests are over they forget everything. Upon final graduation, they search everywhere for a job. Eventually a factory or business employs them for menial work, and a foreman or older worker gives them on-the-job training. Absorbing a little practical knowledge here and there, the newly hired śūdras may be able to advance slowly to a higher job position. Some high school graduates who do not immediately enter the job market enlist in technical schools, to learn a particular skill. They may learn how to build or repair machines, drive trucks, perform clerical work, and so forth. Other high school graduates have already learned their life's occupation from parents who raised them in the family line of work. On the whole, the eleven or twelve long years of forced education have little impact on many students' future life. Indeed, many young persons do not receive even preliminary training in

their life's occupation until after they graduate from secondary school.

While the students with a *śūdra* mentality drag through their twelve-year sentence of forced schooling, they often disturb the school system, in reaction to the alien education imposed upon them. But when the same troublemakers participate in technical training programs and get their hands full of grease, they are often changed persons, happy and satisfied. Why do modern societies insist on locking these persons in schools for so many years? And why do employers require twelve years of irrelevant education when they are going to re-educate the workers from head to toe, to fit the manufacturing or business establishment's specific needs? Of course, a few *śūdras* require some studiousness. For example, *śūdras* who will do complex accounting work will have to learn certain mathematical skills, and those who will work as surgeons must have certain detailed knowledge of the body. But the exact knowledge these advanced *śūdra* occupations require is really not that voluminous that a *śūdra* cannot learn his job in a few years of practical training under someone who knows the profession. The *varṇāśrama* social system does not waste people's lives by needlessly detaining them year after year in irrelevant educational institutions.

The most important ingredients in the life of every member of the *varṇāśrama* system, be he a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra*, are chanting the holy names of God, hearing spiritual instructions from the *Vedas*, and eating *prasāda*, spiritual food. These activities are transcendental to all social classifications. If anyone hears and chants the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—then his material contaminations will fade away, and he can enter into the hidden secrets of the soul's relationship with the Supreme Soul, Kṛṣṇa. He will no longer be bound by the material designation of *śūdra* or any other social classification. Although modern people have qualities lower than the *śūdra*'s, still they can immediately rise to the topmost platform of transcendence through the appropriate spiritual processes. The chanting enables people to understand the need for spiritual social organization and it inspires them to accept their proper classifications for the sake of social progress. Even people not interested in spiritual life can become attracted to chanting the names of God privately or congregationally. They can read transcendental books filled with

the words of the Supreme and especially they can eat tasty *prasāda*, spiritual food, which will be distributed to them on streets, in shops, or at large festivals like the *Ratha-yātrā* cart festival. Gradually, these processes will bring them to the highest platform of spiritual consciousness.

Although a person may have attained the exalted Vaiṣṇava position through his personal spiritual development, still he must act within one of the four social divisions, for the smooth operation of society. Even if a society is filled with advanced liberated souls, the daily functions of society must go on, and therefore advanced, liberated personalities also act according to the *varṇāśrama* classification. Because a Vaiṣṇava is transcendental to all material qualities he is not bound by a designation, even if he engages in a *śūdra* occupation. Rather, he utilizes the designation as an opportunity to teach people how to perform their prescribed duties with devotion for the Supreme. Most people will not immediately be able to come to the exalted Vaiṣṇava platform. Therefore, they must undergo gradual purification through engagement in the *varṇāśrama* system. The Vaiṣṇava devotee acts within the *varṇāśrama* system by accepting a social division according to his material propensity and by setting a good example for ordinary people to follow. Hence, one may see a Vaiṣṇava devotee accepting the occupational work of a *śūdra*. Devotees may paint, play music, build, clean, and perform other activities of the *śūdra* division. But a very great fundamental difference exists between the Vaiṣṇava and the *śūdra*, although externally the activities may appear the same. The Vaiṣṇava is free from attachment to *śūdra* qualities; he will never engage in sinful activities such as meat-eating, gambling, intoxication, and illicit sex, and he will always chant the Hare Kṛṣṇa *mantra*. The Vaiṣṇava will show ordinary, materialistically attached *śūdras* how to execute their duties so that they advance in progressive human life. Simply by seeing the behavior of Vaiṣṇavas externally posing as *śūdras* and simply by associating with them, unqualified and deeply materially attached persons will gradually begin to imitate the Vaiṣṇavas' sublime devotional behavior. Thus the Vaiṣṇavas, although seemingly performing ordinary labor, can transform even the lowest men into progressive human beings.

When the society fills more and more with people engaged in spiritual activities, then it progresses faster and faster toward the desired goal: complete immersion in devotional service to the Lord. Citizens who are *śūdras* yet have some attraction for spiritual,

purificatory processes should go with their families every day to the temple and chant and hear about the Supreme. Then they should go about their daily occupational duties. In this way they will experience real satisfaction. A society filled with such people will be alive with spiritual potency and bliss.

Besides aspiring to eventually develop the thirty human qualities applicable to all social divisions, *śūdras* should immediately strive to attain the standard of behavior especially designated for them. *Śūdras* should offer respects to the higher divisions of society and obey their instructions. They should be clean, speak honestly, and render service without duplicity and thievery. *Śūdras* should assist the *brāhmaṇas* in their service to the Lord, avoid offenses to the Vaiṣṇavas and *brāhmaṇas*, and help give protection to the cows and *brāhmaṇas*. If a *śūdra* can behave according to this standard, then his service to society becomes valuable and he makes personal advancement. Although protecting the cows and the *brāhmaṇas* is the specific duty of the *vaiśyas* and the *kṣatriyas*, everyone in society should help guard these two pillars of society from harm.

Above all, the *śūdra* must be satisfied with whatever activities constitute his daily duty; otherwise, his unwarranted frustrations and hankerings will cause social disturbances. The *śūdra* should not unnecessarily desire more opulence and power than is naturally available to him in the course of his discharging social obligations. When the *śūdra* becomes too greedy, he will foment needless social uprisings. Unnecessary social uprisings are the product of envious men who are never satisfied with whatever they have. Of course, in many parts of the world the *śūdras* cannot be blamed for their struggles to change their social circumstances, since they are certainly being exploited in many ways. But however justified their frustration, their methods of counteracting the exploitation will not help them. Replacing oppressive social systems with a materialistic, so-called workers' republic or communist state is useless, because a society conceived by *śūdras* and operated by *śūdras* will never function correctly nor will it be economically sound. *Śūdras* do not have the *brāhmaṇa*'s intelligence required to steer society nor the *vaiśya*'s abilities of enterprise required to expand economic development.

If the *śūdras* are permitted to establish a social system, then that system will center on the production of sinful goods so dear to them—meat, other abominable foods, and intoxicants. The society will not have any moral or higher human standards, and atheism and irreligiosity will reign. Because of this atheism and irreligiosity, all

efforts for economic development will fail. Without economic development the people will continue to lack the higher level of sense enjoyment they so adamantly desire. Again they will be unsatisfied and frustrated, and their fellow *śūdras* who control the government will have to use oppressive measures to quiet them. Thus, ignorant, materialistic *śūdra* revolutions have no value. The poor *śūdras* always fall back into the same rut they struggled so hard to get out of.

In a *varṇāśrama* system the *śūdras* will experience only satisfaction and contentment, because for the first time they will have benign employers, who will actually take care of them and protect them from exploitation. *Śūdras* must always accept supervision from someone; they are lost by themselves. *Śūdras* can accept either beneficial supervision from the higher social divisions in the *varṇāśrama* system or exploitative supervision from cruel capitalists and repressive socialists. *Śūdras* are always under someone's control; this is their natural tendency. It is best that they accept control by Vaiṣṇavas in the *varṇāśrama* system. Then at last they can become happy in life.

*Part VI*

The Āśramas: the Four Phases of Human  
Development

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# The Wrong Time for the Right Cure

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Total *varṇāśrama-dharma* entails not only classifying a society's members into *varṇas*, the four occupational divisions, but also instituting the *āśramas*, the four spiritual phases of the human life-cycle. In the *Varṇāśrama Manifesto for Social Sanity*, the author has chosen to concentrate on the *varṇa-dharma*, reserving a detailed presentation of the *āśrama-dharma* for a future treatise. This decision is not due to space limitation. Rather, the sole reason is that modern man's hedonistic lifestyle completely contradicts the purpose of the *āśrama* system. *Āśrama-dharma* aims at gradually slackening and eradicating man's attachments for the material body and material sense activity. The need for this detachment from the material world, especially in regard to sex, is never easy to understand, and in these days of utter moral abandonment and degradation, people would rather drink poison than hear such topics. Therefore, the author has decided to broach this subject at a more suitable and auspicious time. Nevertheless, for one to glimpse the complete perfection of *varṇāśrama-dharma*, some acquaintance with the *āśrama* system is necessary.

The *āśrama* system divides the human life-cycle into four developmental phases: *brahmacharya*, the years from early childhood until marriage, in which free contact between boys and girls is strictly prohibited; *gṛhastha*, the years of domestic life; *vānaprastha*, the stage of retirement, in which both husband and wife end their work and family responsibilities and devote themselves completely to spiritual advancement; and *sannyāsa*, the final years, in which husband and wife separate and live a monastic life, preparing for death.

Because the four social divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*—have different qualities, they are not equally suited for material detachment. Therefore, the *āśrama* system takes into account the different capacities of the four *varṇas* and prescribes specific degrees of renunciation for each. Only the *brāhmaṇas* are expected to undergo the final *āśrama* stage, *sannyāsa*, total material abnegation. Since the *brāhmaṇas*, with their keen intellect, possess

transcendental knowledge, they do not find renunciation difficult. In fact, some *brāhmaṇas* choose to by-pass the married stage, living a life of complete celibacy. The *kṣatriyas*' qualities do not afford them great affinity for renunciation. The *kṣatriyas* have a passionate nature and are always deeply absorbed in administration and control. They accept only the first three *āśrama* phases, ending their lives in retirement from government and family duties. The *vaiśyas*, always absorbed in generating wealth, are even less suited for austerity. They accept only the first two *āśramas*, never retiring from their material responsibilities. The *sūdras* are not recommended to undergo austerity. They should simply try to abstain from immorality and live a decent family life.

The *āśrama* system faces squarely the practical reality that detachment from identifying with the material body and the material world is not an overnight process. As a human being grows from infancy to adulthood, he increasingly develops a strong affection for the persons and paraphernalia composing his private world. Beginning from attachment to one's own material body, material entanglement expands outwards. One becomes attached to relationships with other material bodies, such as family members, friends, and fellow countrymen, and also one becomes attached to relationships with material objects, such as home, furniture, car, and bank balance. But one's material body is temporary, and similarly one's relationships with material bodies and material objects are also temporary. Furthermore, material attachments and relationships are external and extraneous to one's real, constitutional position as spirit soul, part of the Supreme. One who spends year after year immersed in material entanglement will never become cognizant of this spiritual reality.

The Vedic literature explains that attachment is an intrinsic, eternal characteristic of the living entity and that therefore the living entity must manifest attachment for someone or something—he cannot exist “unattached.” In the living entity's original position, all his feelings of personal attachment naturally and spontaneously flow to the Supreme Lord, in a reciprocal relationship of pure love and devotion. When the living entity's consciousness becomes infected with material desires, then his spiritual attachment for the Supreme perverts into attachment for the material energy. The living entity must have a relationship with something, so since he has rejected the supreme eternal, he establishes relationships with the temporary, illusory forms and paraphernalia of the material world. In doing this, his original spirituality becomes so covered that

he cannot immediately detach himself from his infatuation with matter, even if he desires. Therefore, the sublime purpose of the *āśrama-dharma*—the four spiritual phases of the human life-cycle—is to free the higher divisions of society from material entanglement by engaging them in a gradual, progressive process of renunciation.

The *brahmacarya* stage takes advantage of the pre-teen years, before puberty arises and sex desire strikes. The tender years of childhood are the perfect time to prepare for a civilized life of controlled senses. Young students should strictly avoid association with the opposite sex. Their parents and teachers should carefully educate them in the difference between humans and animals. Before reaching young adulthood, everyone should have a thorough understanding of what is to be done and not to be done, in regard to both the general well-being of society and individual spiritual development. Having learned in the *brahmacarya* phase the basic moral and spiritual principles necessary to develop strong character, a young person can advance through life sufficiently equipped to withstand the onslaughts of material illusion. Young men trained to think and act with a higher consciousness are the greatest asset to society.

Needless to say, the *brahmacarya* stage of the *āśrama* system is the complete antithesis of modern youth culture. To be a youth today means to proudly and boldly acknowledge no moral guidelines or behavioral regulations. What is to be done or not to be done depends on the urges of the senses and the whims of the mind. In the early years of schooling, students learn all about sex, contraception, and abortion, and also in the early years of schooling, they freely practice what they have learned. Many parents firmly believe that open discussion of sex in classrooms and the free display of sex in the media prepare children for a psychologically balanced, neurosis-free adult life. At schools, churches, on the streets, and in the homes, boys and girls freely mix. Social pressure for free sex is so intense that if a boy or a girl seems reluctant to indulge, even the parents consider him or her a social deviant. Lately, however, some people are starting to understand the disgusting consequences of the wild “free everything” lifestyle. In America, for example, recent polls reveal that moral degradation ranks high on the list of problems Americans feel are ruining their nation. Of course, most people are still far away from indicting and condemning the prime villain—unrestricted sex life—a savage beast that must be tightly controlled if civilized human life is to flourish.

In more than a few modern societies, marriage has lost its meaning. In America and Russia almost half of all marriages end in divorce, and the rate is always increasing. Marriage in industrially developed nations means that after years of random connections a particular young man and woman become more than momentarily involved and decide that it is worth a try pretending their relationship will endure. They undergo a legal ceremony, perhaps they consecrate their amour at the local church or synagogue, they spend five or ten years together, and then, upon becoming completely bored and disgusted with each other's body and mind, they divorce to search out new partners. Because the pleasure of sense gratification is temporary and flickering, marriages based on sense gratification are temporary and flickering. In the *āśrama* system, however, marriage has a higher purpose. The aim of the *gṛhastha-āśrama*, the householder phase, is to accommodate the natural human desire for associating with the opposite sex and raising a family while simultaneously it engages at least the more advanced members of society in processes of household purification. Those advanced in higher consciousness use the *gṛhastha-āśrama* to free themselves from incessant desires for material enjoyment. They have sex in a regulated, civilized way that is not the cause of personal and social degradation. Because of adequate preparation and discipline in the *brahmacharya* stage, the husband and wife are not prisoners of their senses. Instead they use their household situation as a means to gradually become more spiritually inclined. The primary purpose of sex in the *gṛhastha-āśrama* is not stimulation of the senses. The actual function of *gṛhastha* intimacy is the procreation of children. But not just any caliber of children. A husband and wife in the *āśrama* system desire a high-quality child who will be a beneficial addition to the family and society. In the Vedic literature a section describing the science of human reproduction reveals that the husband and wife's state of consciousness at the time of conception determines the quality of their child. Therefore, householders in the *āśrama* system try to arrange their sex life so that they achieve its optimal effect—God-conscious children. The purificatory rituals for elevating the parents' consciousness when conceiving a child are given in the *Vedas*.

Generating a higher quality of population is certainly advantageous for any society. Hence, now more than a few scientists desire to change human beings through genetic manipulation. Despite propaganda lauding the new genetic engineers, these scientists will fail because they do not understand

the real secrets of life. Parents in a *varṇāśrama* society know that their children are not mere products of chemical combination. They understand that although the child's body is the result of his father and mother's emission, the child's quality of consciousness results from particular influences by the modes of material nature. These material influences are carried by the soul from its previous life. Spirit souls in the material world are all contaminated to varying degrees, and by the arrangement of the laws of nature, a living entity with a particular degree of material contamination takes birth in an appropriate family. If the father and mother are spiritually advanced, then the entity joining their family will be a great asset to society. If the parents are victims of the modes of passion and ignorance, then their consciousness at the time of conception will attract an unadvanced, unqualified entity, one sure to disturb a progressive society. In other words, the real progressive society is created in the homes of the householders. The *gṛhasṭha-āśrama* entrusts a husband and wife with the great responsibility of properly begetting children and setting a good example for them. This is the way a society advances itself and guarantees itself a full supply of outstanding personalities who can benefit mankind. Children conceived in conditions of passion, illegitimacy, and accident will certainly become the future "black sheep" of society, no matter how "cultured" and affluent their parents are. How much can social reformers do with children who are born into the lower modes of passion and ignorance and who grow up imitating the bad behavior of their parents? If a society wants to continuously advance, it must practice the civilized method of begetting children. Otherwise, society will remain on the dog and cat level; bewildered educators and leaders will always wonder why the population is so barbaric; and taxpayers will have to shoulder the financial burden of huge, costly social reform and welfare programs. In this way the people themselves pay the price for their own degradation.

Since the overall purpose of the *varṇāśrama* system is to detach people gradually and gracefully from material life, the higher sections of society do not remain in household life until death kicks them out. At approximately the age of fifty, the husband and wife enter the *vānaprastha* phase, retiring from all occupational and familial obligations. After the children have grown and left home, the husband and wife do not idle away their last years, uselessly reminiscing. Instead they use the freedom of retirement to fully immerse themselves in devotional activities. In the final *āśrama*,

*sannyāsa*, the husband and wife separate and accept the path of full renunciation, preparing for the end of the material body. It must be reiterated that the final *āśrama* phases, especially the *sannyāsa* phase, are accepted by only the higher sections of society, who fully understand the benefits of complete material detachment.

Doubtless, mankind today is in no condition to seriously consider adopting the *āśrama* system. Fatal overdoses of hedonistic propaganda and laissez-faire social permissiveness have destroyed the clear, clean intelligence necessary to appreciate how material detachment and sense control uplift a society and cause it to prosper. Hence, although full discussion of all the *āśrama* principles and their details would double this book's value for humanity, only a very preliminary and elementary survey has been presented. Yet, even though humanity has tumbled into the pits of bestiality, if men simply adopt the *varṇa-dharma* and chant en masse the Hare Kṛṣṇa *mantra*, they can recover their lost sanity and make rapid advancement in enlightened social progress. The most important part of *varṇāśrama-dharma* is decidedly the *varṇa* system, because it arranges the material affairs of society while it gives the citizens ample opportunity to connect with the Supreme. Somehow or other one must connect his existence with the Supreme Lord. This is the crucial business of the human form of life. The best arrangement is if one's whole society is designed to facilitate spiritual realization through the performance of routine occupational duties. This is what the *varṇa* system accomplishes, and it does its job of spiritual connection so thoroughly that it can actually stand alone for some time, without help from the *āśrama* system. Then, as people begin to come out of the darkness of ignorance and step into the light of spiritual knowledge, gradually they will want to take advantage of the *āśrama* system's benefits. Once servitorship to the Lord is established as the goal of society, then gradually people will automatically desire detachment from serving the material illusion. At this time the *āśrama* system can be instituted.

The two halves of *varṇāśrama-dharma*, the *varṇa* system and the *āśrama* system, complement each other perfectly. By following the *varṇa* system, a person works according to his particular material qualities and propensities, gradually becoming more and more purified. Increased purification means increased awareness of one's spiritual identity and loving relationship with the Supreme Lord. By discharging one's occupational duty in the *varṇa* system, one not only fulfills tasks required for society's operation but also one, by

the same work, links with the Supreme Lord. The *varṇa* system, designed by the Lord Himself, functions in such a way that the more and better a person works within his particular social division, the closer he comes to the Supreme. This *varṇa* process is technically known as “the achievement of spiritual attraction through social interaction.” The *āśrama* system develops a person’s detachment from the material world. The *āśrama* process is technically known as “the achievement of material detachment through spiritual counteraction.” In order to increase one’s attachment to the spiritual nature, one must reduce one’s attachment to the material nature. The *āśrama* system detaches people from materialism by spiritually counteracting the living entity’s wild tendencies to become deeply entangled in material relationships, material possessions, and material goals. In short, the *varṇa* system increases attachment to Kṛṣṇa, and the *āśrama* system reduces attachment to matter. In an ideal society, these halves of the *varṇāśrama* system function hand in hand.





## Epilogue

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To a precariously listing human civilization ready to capsize, the *Varṇāśrama Manifesto for Social Sanity* offers opportunity for stabilization and a complete overhaul. Since the detailed knowledge necessary to organize and maintain a social system would fill many volumes, this introductory book cannot claim to have exhausted all topics. The essential principles of social science, as set forth in the Vedic literature, are what the author has attempted to give. Investigating the details of practical application should be the work of scholars in the *varṇāśrama* university.

The author is very thankful to be a member of the International Society for Krishna Consciousness. An intelligent reader will perceive that the Kṛṣṇa consciousness movement follows in the footsteps of an ancient culture and civilization capable of yielding inestimable benefit for the modern “advanced” world. The goal of the Kṛṣṇa consciousness movement is not the transformation of the world into some kind of sectarian Hindu state. Rather, the Kṛṣṇa consciousness movement’s purpose is to unite all races, nationalities, and creeds by giving everyone knowledge of his common constitutional position as eternal servant of the Supreme Lord.

Western civilization, although momentarily appearing opulent, has no knowledge of the eternal social principles supporting a stable, happy society. At present, a doctrine known as “the new humanism” is thought to form the soundest foundation for social organization. This twentieth-century ideology for rapid and sure human progress holds that there is no God, no supreme authority other than chance, and no living entity in the universe more advanced than the human being, the crown jewel of the evolutionary process. Furthermore, since the human being has all intelligence and the rest of universe has none, it is the human being’s natural birthright to manipulate the universe in whatever way he thinks necessary for achieving whatever he desires. Everything depends on the will and intellect of the human being, because the possibilities for human achievement are unlimited.

Since man is so wonderfully ingenious, the new humanists think it only proper and befitting that man uses his great ingenuity to bring forth an entity even more supreme. This new and almighty

creature will appear when through masterful political organization and regimentation all men are thoroughly socialized. All individuals will fuse into a perfect collective being known as the state, and they will function as insignificant parts of the state whole. In this way, everyone will derive his full share of happiness and contentment. The supreme entity—Collective Man, the state—will be the perfect target at which all work, sacrifice, and austerity is aimed.

The new humanists want men to rid themselves as quickly as possible of all counterproductive ideas and sentiments that may impede Collective Man's powerful strides. Therefore, modern social leaders and thinkers have already dug a grave for organized religion and are eagerly awaiting the death of the people's last traces of piety. But although on the one hand our modern social fathers vilify spirituality, denouncing it as the destroyer of human progress, on the other hand they vigorously proselytize a new form of religion—state-ism. Instead of Kṛṣṇa as the Supreme Lord, the state is the supreme deity, the enjoyer and controller of everyone's activities. Every person is eternally (or as long as he is alive and useful) a humble servant of the state. The supreme maintainer, the state, takes care of every person from cradle to grave. In return, every person must render devotional service to the state and should be satisfied simply by the performance of that service.

When discussed in the chambers of society's most powerful men, this new religion may seem very fascinating. Nevertheless, wise persons will note that the tenets of the new humanism do not coincide with a fundamental fact of sociological reality. That is, in order for a society to be useful, it must satisfy its components—the individual members. What satisfaction is available to the congregation of the state-ist church beyond receiving bodily necessities? Who can wholeheartedly delight simply in the execution of mundane social duties, and who can derive full contentment merely by rigidly adhering to strictly enforced social norms? Factually, the voluntary or involuntary state-ist has no contact whatsoever with self-satisfaction.

The new god of the twentieth century, Lord State, is incapable of satisfying his devotees. The unfortunate worker-citizens may toil long and arduously, but because their god does not recognize the real identity of his servitors as spirit souls, and in fact vehemently denies this real identity, the people's lives are barren and void. The state's priority is productivity and capital development, but as the increasing frustration and despair of modern societies attest, this goal cannot satisfy the self. How can a society devoid of a correct

understanding or even slight knowledge of the soul have any chance of pleasing its members? Moreover, even if in official proclamations the state publicly acknowledges the real self, the soul, still, merely by serving the state the people will not obtain satisfaction. This is because in addition to being an imaginary deity, the state is also an imaginary entity. It is a mental creation, a fictitious character that lives only in the pages of hallowed political documents and the minds of all who voluntarily or involuntarily subscribe to these documents. Since when can one derive satisfaction and contentment by pleasing a nonliving and mythical entity, a typewritten fabrication “given life” by the scrawled signatures of a few powerful men and sometimes the masses’ capricious support. Of course, the high priests of state-ism, those in socially powerful positions, do materially profit by perpetuating the Lord State illusion, but because riches and power never soothe the soul, they too are victims of frustration.

Whereas the new humanism insidiously enslaves humanity to worship of a political golden calf, the *varṇāśrama* sociology mercifully uplifts mankind by pointing out the real authority in the universe, the Supreme Personality of Godhead. His presence can readily be perceived in the way He perfectly creates and controls the material world. Although it is not possible to derive pleasure by serving a mythical entity such as the state, it is completely possible to become happy by working for Kṛṣṇa, the supreme soul of all souls. Therefore, the *varṇāśrama* system provides its members with a social setting in which they can strive to please the Supreme Lord and thus, as a direct consequence, achieve both spiritual and material success. Because we are all part of Kṛṣṇa, the Supreme Whole, when we work to satisfy Him we become automatically satisfied, just as when water is poured on the root of a tree automatically all the leaves and branches benefit. The Supreme Lord is the reservoir of eternity, knowledge, and bliss. As parts of the Supreme Whole, we have a natural right to enjoy the same quality of existence that the Lord enjoys. When the living entities follow the social laws given by the Supreme, then real satisfaction and contentment—spiritual satisfaction and contentment—can be experienced even within the material milieu. It is not so much that the *varṇāśrama* social system creates this spiritual happiness for the people but more that it establishes and maintains a social atmosphere in which the individual, by connecting with the Supreme, can receive this happiness.

Since the *varṇāśrama* system is the personal arrangement of the

Supreme Lord, it is the path of least difficulty for achieving human advancement. In addition to making available permanent satisfaction for the citizens, it also allows a real unity not possible in materialistic systems. In the material world everyone's body is different, and therefore everyone's perception of material enjoyment is also different. How is it possible to create a cohesive world society or even national society when each individual is madly dashing in a different direction to attain his special brand of happiness? And in cases when people do strive for the same kind of pleasure then there is always competition, enmity, and strife, because the quantity and duration of any material enjoyment is always limited and temporary. Consequently, more and more men in powerful positions are now concluding that the only way mankind can live in peace and unity is if all men are skillfully subjugated under an extremely strong and centralized government. As computer technology rapidly advances, this alternative becomes increasingly more "practical." An omniscient and omnipotent government can transcend men's cooperative inadequacies by forcefully imposing rigid unity and order. Needless to say, this proposition, when stated barely, is certainly unattractive to most people. Wise men should wake up and realize that the easiest course for mankind, and the most natural, is acceptance of the Supreme Absolute Truth, to whom all relative truths are eternally related. Those things related to the same thing are related to each other through that one unifying factor. Since all living entities are part of Lord Kṛṣṇa, real and permanent unity can be achieved through the consciousness of Kṛṣṇa.

Within the pages of the Vedic literature lies a vast ocean of Kṛṣṇa conscious sociology, philosophy, economics, political science, and natural science. It is not possible to present the length and breadth of this great ocean in one small book, and therefore the author has tried to present, for the benefit of bewildered mankind, only one small drop. And yet that tiny drop is enough to alleviate the parched, desertlike condition of modern man and securely situate him on the road to permanent prosperity and auspiciousness. As people become increasingly enthusiastic to receive the *varṇāśrama* message—owing to either their own good intelligence or the force of material disasters—advanced devotees of the Kṛṣṇa consciousness movement will distribute greater quantities of the Vedic ocean's principles and details for sublime human civilization. The author prays to the Supreme Lord, Śrī Kṛṣṇa, that the intelligent leaders and thinkers of modern humanity, overlooking any literary

blemishes, will seriously ponder this honest attempt to render mankind the highest good—distinguishing reality from illusion for the welfare of all. The author encourages the world's leaders and scholars to meet with the leaders and scholars of the Kṛṣṇa consciousness movement. Let us discuss the concepts in this book, and especially let us examine the books of the founder of the International Society for Krishna Consciousness, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who has left an eternal legacy for every living entity.



A treasure for those seriously pondering the destiny of the world, this manifesto persuasively argues that the day of the materially based nation-state is over. Challenging the economic and political goals most of us tacitly accept, the author uncovers a massive yet hidden flaw in the foundation of modern social systems and offers a new blue-print for the restructuring of human society.

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